

A prayer. fol. 111
dementes, and so glozifie
and prayse thee euerla-
stingly. And also that I
maie with a free conscience
and a quiet harte in all
manner of temptacions, a-
lictions, or necessities, &
euen in the very panges
of death, cry boldly and
truly vnto thee and saye:
I beleue in God y^e father
almightie, maker of heuē
& earth. And in his only
sonne Iesus Christe our
lord. &c. But o Lord God
heuely father, to comforte
L. ii. my

I praye

my selfe in affliction and
temptation with these
articles of p^rychristen faith
It is not in my power.
For faith is thy gyft: and
for as much as thou wylt
be prayed vnto, and called
vpon for it, I cumme vn-
to thee, to praye and be-
seche thee, both for that
and for al my other neces-
sities, euen as thy deere
beloued sonne our saui-
our Ihu^se Jesus hath
himselfe taught vs.
And fro the very botome
OF

I praye. fol. v.
of my harte, I crye & laye
O our father whiche arte
in heauen. &c.

This don, I adde this
prayer for the morning.

O Merciful lord God
heavenly father, I
render most high laudes,
praise, and thanks vnto
the, that thou hast preser-
ued me both this nyght
and al the tyme and daies
of my lyfe hitherto vnder
thy protection, and haste
suffred me to lyue vntyll
this presente houre.

L.iii. And

A prayer

And I beseech the hartly,
thou wilt vouchesafe to
receyue me this daye and
the residue of my whole
lyfe from henceforth in-
to thy tuition, rulyng
and gouerning me with
thy holy spirite, that all
maner of darkenesse of
misbelefe, infidelite, car-
nal lustes and affections,
maye be vtterlye chased
& dzyuen out of my harte,
and that I maye be iusti-
fied and laued both body
& soule thow a right & a
perfect

A prayer. fol. vi.
perfect fayth, & so walke
in the lighte of thy moſte
godly truthe to thy glory
and praiſe, and to the pro-
fit and furtheraunce of my
neighbour, thou o w Ieſus
Chriſte our Lorde and ſa-
uioure. Amen.

Or thus more brieflye.
O Mercifull lord God,
heuenly father, I
laude and prayſe the that
thou haſte preſerued me
this nighte, from al peril,
daunger and euill. And
I beſeeche the of þ mercye
L.iii. to

A prayer

to kepe & p̄serue me fro
hencefoorth lyke wyse.

And driue all maner of
darkenelle oute of my
hart, that the lyght of thy
truthe maye shyne before
me and gyde me in all my
wayes: And thou wylt
pouchesaue also to kepe
and p̄serue our most no-
ble kyng with all our ru-
lers magistrates, teachers
parentes, & al our frēdes,
thorowe Iesus Chryste
our Lorde and sauour.
Amen.

A prayer fol. vii

A prayer to be sayed at
nyght going to bedde.

O Merciful lord God
our heauēly father,
whether we slepe or wake,
liue or die, we are alwaies
thyne. wherefore I be-
seche the hartelye that
thou wylte touchesaue
to take care and charge of
me, and not to suffer me
to perishe in the workes
of darkenesse, but to hidle
the light of thy counte-
naunce in my harte, & thy
godlye knowledge maye
dayly

A prayer.

Thy increase i me thozow
a right and a pure faith, &
that I may alwayes be
founde to walke & lyue af-
ter thy will and pleasure
thozow Iesus Christ our
lorde and sauour. Amen.

C O: thus more bledy.

O Merciful lord god
our heuely father,
I laude & thāke the molt
hartily for that thou hast
so graciously kept and pre-
serued me this daye, be-
ching the to forgyue me
all my sinnes whiche I
haue

A prayer. fol.

haue committed againſte
the, & I beſeche the to pre-
ſerue me and all men this
night, from all ſnares and
wyles of the wicked fielde.
And graunt that although
our corporall eyes ſhall
ſleepe, yet that our hertes
& mindes may cōtinually
watche & wake in the, tho-
rowe Jeſus Chriſte our
Lorde & ſauour. Amen.

**A prayer for grace to
oſerue the commaun-
dementes of God.**

Wool

A prayer

Most gracious, lo-
ving, & merciful fa-
ther, whiche dyddest write
thy law in the hert of our
first father Adam whē he
was in the state of inno-
cency, when he could per-
fourme them, being set in
paradise, that is to saye:
out of þ power of death,
synne and hell, in purenes
and clenness of herte, bur-
ning in loue, feare, & belef
toward the, both knowig
and doing thy good and
blessed will w his whole
hert,

A prayer. fol. 12.

hert, soule & minde, which
purenesse, and abilitie he
thzough disobediēce hath
lost and did fal into synne
and there thozough into
dampnacion and death e-
uerlasting, which thyng
commeth to vs all and is
our heritage & byzthright
lynially descendinge from
our sayde fozefather, whi-
che when he was ones
fallen into synne coulde
bzing no better childzen
fzrth then he hī self, was.
(fzr of bzers come not
gra.

A prayer.

groues, nor of thornes nor
fyges. In erⁿall tree can
bring forth no frut:
parentes infect the
lep^y can not bring forth
a pure chylde.) Restore
vs we beseeche the into
our former abilitie agayn
through Christ thy sonne
and our sauour. Murke
in vs the beleefe i thy mer-
cy and grace graunted
and promised in hym, that
we maye without mys-
truste beleue, that for his
sake we be accepted of θ ,
and

A prayer.

fol. xi.

these vertues, according
to these thy preceptes.

Through Iesus Churche
our Lorde and onely sa-
uiour, to whom with the
and the holy ghoost, be all
honoure, glorie, and tha-
nesgiving everlastinglye.
Amen.

The .x. Command-
mentes of God, gyven by
Moses and expounded
by Churche.

The first table.

Thou shalt haue none
other

D.1.

The .x. commaunde.
other goddes but me.

Exod. xx. and deut. vi.

I am the Lorde thy god,
whiche haue brought the
ent of the lade of Egipte,
and out of the house of
bondage.

Exodus. Marke. xii.

Hear Israell. Our Lorde
God is one lord: and thou
shalte loue thy Lord god
with all thyne herre, and
with all thy minde, and
with all thy strength.

Maty. iii.

Thou shalte worshippe
thy

gr
fy
by
par
lep
a p
vs
out
thy
and
in v
eye
and
we
tru
faki

mentes. fol. xlii.

thy Lorde god, and him
onely shalt thou serue.

I ii. Thou shalt not
make to thy selfe any gra-
uen ymage. Nor any
lykenesse of any thinge
that is in heuē aboue, or
in earthe beneth, nor in
the water vnder þe earth:
þu shalt not bowe downe
to them, nor worship the.
I the lorde thy god am a
gelous god and visyte the
sinne of þe father vpon the
childzen, vnto the thyrde &
D. ii. fourth

A prayer

fourth generation of the
that hate me : a yet shewe
mercy vnto thousandes
amonge them that loue
me, and kepe my com-
maundementes. Ioan. i.
No man hath sene god at
any tyme. The only be-
gotten son whiche is in the
bosome of the father hath
declared hym.

Christ. Ioan. iiii.

God is a spirite and they
that worship hym muste
worship hym in spirite and
truthe. Iesu. xviij.

mentes. fol. xiii.

For as muche then as we
are the generacion of the
liuinge god we ought not
to thinke that the god-
heade is lyke vnto golde,
syluer, or yron, grauen by
craft or ymaginaciō of mā
i. Joh. v. Wabes kep your
selues from ymages.

Cap. xiiii. Curled is the
ydoll that is made with
handes, yea both it and he
that made it. He bycause
he made it, and it bicause
it was called God: wher
as it is but a frayle thige:

¶ iii.

For

grov
fygg
bzin
pare
lepp
a pu
vs i
our
thzo
and
in va
cpe
and
no
trust
take

The .x. commaun.
For the vngodly and his
vngodlyneste are both
lyke abhominable to god.
Berus. vi. blessed is the
godly man that hath no
ydoll, and worshippeth
none: for he shalbe farre
from reprove.

iii. Thou shalt not take
the name of thy lord god
in vayne. For the lord
will not hold hym gylt.
lesse that taketh the name
of the lord his god in
vayne.

Chriſt. Math. 1

Ye

dementes. fol. xvi.

Ye haue heard howe it
was sayd vnto the of old
tyme. Thou shalt not
forswere thy selfe, but
shalt perfourme thyne
othes to the lord But I
saye vnto you: Swear
not at al, neyther by heuē,
for it is goddes seat nor
yet by þe earth, for it is his
fote stole: neyther by Je-
rusalē, for it is the cytie of
þe great king: neither shalt
þe swere by thy heed: by-
cause thou canst not make
one heere whyte or black.

D.iii.

But

grov
fyng
byng
pare
lepp
a po
vs r
our
thro
and
in ve
eye
and
we
trust
lake

The .x. cōmaunde.
But let your communica-
tion be yea, yee, and nay,
naye: for whatsoeuer is
more then that, cometh
of euil. Eccle. xliii. The
mā þvseth much sweating
shal be filled with iniquite
and the plage shall not go
from his house. Zecha. v.
The prophete sayeth that
the curie of God shal reste
in the house of hym that
swareth falslye, and con-
sume it with the tymbze
and stones therof.
Cij. Remēbze that thou
kepe

mentes. fol.xv.

Keep holy the Sabbath.
Leu. xxi. vii. Thyre daies
mayest thou laboure, and
do all that thou haste to
do, but the seventh daye
is the Sabbath of the Lord thy
God, in it thou shalt do
no maner worke neyther
thou, nor thy sonne, nor
thy daughter, neither
thy manservant, nor thy
maydeservant: neyther
thy cattell, neyther yet the
straunger that is within
thy gates. For in thyre
dayes the Lord made
heauen

The .x. commaun.

heauen and erth and the
see, and all that in them
is: & rested v^e seuenth day.
wherfoze þ^e Lord blessed
þ^e seuenth daie, & holowed
it. **Exod. Bar. xii.** It is
lawful to do a good dede
þ^e Sabboth daye. **Mar. ii**
For the sonne of man is
Lord euen of the sabboth
daye. **The Lorde sayeth**
by his Prophete. E. saie.
xvi. and Hebr. iiii. Then
his Sabboth is hallowed
and kepte, when we reste
and cease to do our owne
will,

—ementes. fo. xlviii.
wil, to folowe oure owne
wayes: and to speake our
own wordes: when we in
worde, thought, and dede
fulfil his will & not oure:
and when we suffre hym
to do his workes in vs:
that at the laste we maye
come to that Sabbath
and true rest even eternal
lyfe, whiche Ihesus the
Lord of the sabboth hath
obteyned for vs by his
blood.

C The second table. v.
C Honour thy father and
thy

The .x. commaunde,
thy mother. That thy
dayes may belonge in the
lande whiche the Lorde
thy God hath gyuen the.
Christ. Mathew. xv.

Honour thy father and
thy mother.

Paul. Ephe. vi Honoure
father and mother: this
is the fyrste commaunde.
ment whiche hath any promes
that thou mayst be i good
estate and lyue longe on
the earth.

¶ By this commaunde.
ment Christ teacheth vs,
not

mentes. fol. xviii.

not onlye to haue our fa-
ther and mother in reue-
rence, and to obeie them
as he hymselfe was sub-
iecte vnto his mother the
virgyne Marie, but also
to minisre vnto theyr ne-
cessitie. Math. xv. and

Mar. vii. Eccl. ii.

He
that feareth the lord ho-
noureth father and mo-
ther, doth them seruice as
it were vnto the Lorde
hym selfe. Honour thy fa-
ther in dede and worde, &
in all pacience that thou
maye

The .x. commaunde
mayest haue gods blessing
and his blessing shall a-
byde with the at the laste.
The blessing of the fa-
ther buildeth vpp houses
of the children, but the
mothers curse rooteth
out the foundations. &c.
C vi. Thou shalt do no
murder.

Exodus. xxxij. v. Ye
haue herd howe it was
sayd vnto the of the olde
time: Thou shalt not kyll.
whosoever killeth, shall
be in danger of iudgement.
But

mentes. fol. xx.

But I say vnto you:
whosoever is angrie with
his brother, shal be in dan-
ger of iudgement. who-
soever sayeth to his bro-
ther racha, shal be in dan-
ger of a counsayll. But
whosoever sayeth thou
foole, shal be in danger
of hel fyre. Item, ye haue
herd how it is said: Thou
shalt loue thy neighbour,
and hate thyne enemye.
But I say vnto you loue
your enemyes: blesse the
that curse you, do good to
them

The .x. cōmaunde.

them that hate you, praye
for the that do you wronge
and persecute you: that
ye maye be the children of
your father whiche is in
heauen. For he maketh his
sone aryse on the euil and
on the good, and sendeth
his rayne on the iuste and
the vniuste.

Thou shalt not com-
mit adultery. Christ.

Math. v. Ye haue herd
howe it was sayde to the
of olde tyme. Thou shalt
not commit adultery: But

mentes. fol. xxi.

I saie vnto you: that who
soeuer lokeeth on a wyfe
lusting after her, hath com-
mitted adultrye with her
already: in his herte.

Paul. i. cor. vi. Knowe ye
not þ̄ youre bodies are
the membes of Chryste.
Shall I nowe take the
membres of Chryste and
make them the membes
of an harlot? God forbid.
Do ye not knowe that he
whiche coupleth himself
with an harlot, is become
one bodye & for they
E. i. (saith

The .v. cōmande.

(sayeth he) Shalve two in
one fleshe. But he that is
ioyned vnto the Lorde, is
one spirit. Flye fornication.
Euery synne that a
mā doeth, is without the
body: but he that is a for-
nicatour synneth againste
his owne bodye. Eytther
knowe ye not howe that
your bodyes are the tem-
ple of the holy ghost, whi-
che dwelieth in you whō
ye haue of god, and howe
that ye are not your owne?
For ye are dearelye
bought

mentes fol. xxi.

bought. Therfore glo-
rifye God in youre bo-
dyes and in your spirites
which are gods. Heb. xiii.
Let wedlocke be had in
pyper in al pointes, and let
the chaſtity be vndeſiled,
for whoſe keepers & ad-
uouaters, god will iudge.
C vii. Thou ſhalt not
ſcale. ch. xii. 13. & ſcale
not. Defraude no man.
Mat. v. If any mā will ſuc-
the at the lawe, & take thy
cote from the, let hym
haue thy cloke alſo.

C. ii.

Gyue

The .x. cōmaunde.

**Gyue to him that axeth,
and frō hym that woulde
bozowe, turne not awaie.**

**Paul. i. Cor. vi. Nowe
is ther vtterly a faulte
among you, bycause ye
goe to lawe one with an
other, why rather suffer
not ye wrong? why rather
suffer ye not your selues
to be robbed? Hape ye
your selues doe wrong, &
robbe, & that the byethē.
Ephel. iii. Lette him that
did steale, steale no more:
But let hym rather la-
boure**

mentes. fol. xlii.

boure with his handes
some good thinge, that he
maye haue to gyue to
gym that nedeth.

ix. Thou shalt beare no
falle witnesse, againste
thy neyghbour. *Exode.*

Mat. 23. Beare no falle
witnesse. *Mat. 23.* I saye
vnto you that of euery
pde worde, which menne
shal haue spokē, they shall
gyue accomptes at the
daye of iudgement.

Paul. Eph. 4. wherfore
put awaie lyinge & speake

E. 4. every

The .x. commaundes
euerp man truthe vnto
his neyghbour : for as
moche as we are meembres
one of an other. Let not
fpythp cōmunication pro-
cede out of your mou-
thes, but that whiche is
good to edefy with all
when nedede is, that it maye
haue fauoure with the
hearers. Let all bytter-
nesse, fearinesse, wrath,
cozpyng, and curied spea-
kinge, be put away from
you. **Eph. v.** Let no fpy-
s synesse, foolyng, & tall yng
no

mentes. fol. xxliii

noz gestinge, (whiche are
not comely) be ones named
amonge you: but rather
guyng of thanks.

Thou shalt not despyze
thy neyghbours house.
Thou shalt not despyze thy
neyghbours wyfe, noz his
maide, noz his oxe, noz his
asse, noz any thinge that
is thy neyghbours.

Chryst. What. vii. what
soever that ye wolde y^e me
shuld do to you, eue so do
ye to the. Mathe. xii. Co
loue a mans neighbours as

C. iiii. hym

The .x. commaunde
bym selfe , is a greater
thinge then al burnt offe-
rings, and sacrifices.

Math. vii. Be not ouer-
come with lust, for y^e care
of this world and the de-
ceyfulnesse of richesse
choke the worde. Paul.
Hebr. xii. Let your con-
uersacion be without co-
uctousnesse, and be con-
tent with that ye haue al-
readye. i. Timo. vi. God-
lynes is great richesse, if
a man be contente wth
that

mentes. fol. xrb
that he hath. For we
broughte nothing into þ
world, & it is a plain case,
that we carye nothig out.
when we haue fooðe and
raymētē, let vs therewith
be content. They that
wylberytche fall into tē-
ptaciō and snarcs, & into
many foolyshe and noy-
some lustes, whiche dō
wne men in perditio, and
destruction. For coue-
tousnes is the roote of al
euyl, whiche whyle some
lusted after, they erred
from

The .x. commaundes
fro the fayth, and tagled
themselues with many lo-
roues. **Deut. vi.** These
wordes which I com-
maunde the this daye,
shalbe in thyne herte, and
thou shalte shewe them
vnto thy childien & shalt
talke of them when thou
art at home i thyne house
and as thou walkest by
the waye, and when thou
lyest downe, and when
thou ryllest vp, and thou
shalte hynde them for a
sygne vpon thyne hande.
And

mentes. fol. xxvi.

And they shall be papers
of remembrance betwene
thyne eyes and thou shalt
write them vpon y^e pooles
of thy house, and vpon thy
gates. **Deut. xii.** Take heed,
and heare al these wordes
which I commaund the, that
it may go wel with the: &
with thy children after
the for euer, when thou
doest that which is good &
ryght in the syght of the
Lorde thy God. **Deut. vi.**
Do y^e do y^e which is right
in the sight of the Lorde,
that

The .x. cōmaunde
that thou mayst prosper.
Deut. xii. Ye shall not do
after all the thinges that
we do here this day, every
mā what semeth hi good
in his owne eyes. But
whatsoeuer I cōmaunde
you, that take hede ye
do, and put nought ther-
to, nor take ought ther
from. **Deut. xvi.** Cursed
be he that maintayneth
not all the wordes of this
lawe to do them. **Gal. iii.**
Christ hath deliuered vs
fro the curse of the lawe,
in

mentes. fol. xxviii.

Inasmuch as he was made
accursed for vs, (for it is
written: Cursed is euery
one that hâgeth on tree:)
that the blessinge of Abra-
ham myght come on the
Gentiles thowoe Iesus
Christ, that we might re-
ceyue the promise of the
spirite thowoe sayth

Jeremy. xxxi. This is the
testamente that I will
make with the house of
Israell after those daies,
sayth the Lorde: I wyl
put my lawes in theyr
myne

The .x. commaundes
minde & in theyr hertes.
I wyll wype them, and
theyr synes and iniqui-
ties I will no more reme-
bre. And I wyll be theyr
God, and they shall be my
people.

A declaracion vpon
the Crede.

I beleeue in God, the fa-
ther almighty, maker of
heaven and earth.

First, we beleue in one
God Deut. vi. and father
of our Lord Iesus christ.
ii. Coun. i. the whiche is
Lord

mentes. fol. xxviii.
Lord of heuen and earth.
Luk. ii and the creator of
of all creatures. Mathe. i.
yca he is father of vs all.
Ephes. iii the which hath
elected vs to be his chil-
dren throug Iesu Christ.
Ephes. i. and therfore shall
we hym all onely wor-
shipp, and besyde hym non
other goddes.
Deut. vi. Also we shall
feare him as an almighty
God. Malai. i. and
as a merciful father, shall
we loue hym with all our
heartes,

The Crede

hertes, with al oure soule,
with all our power and
mundes. Math. xxii. and
vpon hym must stande all
our hope. Iere. vii. For
he is the father of lyght.
Iaco. i. By the whiche all
mākynde liueth. Act. xvi.

And in Iesus Chryste
his onely sonne our
Lorde.

Furthermore we be-
leue in Iesus Chryste the
sonne of the lyving God
our Lorde. i. Ier. viii.

The whiche is the very
bryght.

The Crede. fol. xxi
bryghtnes of his fathers
glozy, & the very ymage
of his substance. Heb. i.
Yea he is the onely be-
gottē sonne of the father.
Joh. i. come forth out of
the mouth of the most
hvest God. Eccl. xxiii.
first borne before al crea-
tures. Coloss. i. Thow
the whiche all thinges be
created. Heb. i. In whom
we haue redemption, na-
mely remission of synnes
thow his blood. Col. i.
with the which he hath
J. i. washed

The Crede

washed vs. *Apsca. i.* and
hath also reconciled vs to
god the father. *Ephes. ii.*
which were atfores enemies
vnto hym. *Roma. viii.*

Conceive was conceived
by the holy ghost, boine
of the virgin *Marye.*

Lyke as god is righ-
teous in al his wayes and
holy in al his woikes, and
true in all his wordes.

Psalm. cii. so hath he kept
all his promyses truly.
Gen. iii. when the tyme
was ful come, God sente
his

The Crede. fol. xxx.
his onely sonne borne of a
woman, & made boðe to þ
lawe, to redeme the which
ware vnder the law.

Item Also John saith the
word became flesh, & dwelt
among vs, & we sawe his
glory as þ glory of þ onely
begotten sonne of the fa-
ther, ful of grace & verite.

John. i. Also, this the on-
ly begotten sonne of God
by þ power of the holpe
ghoste became man, and is
become like vnto vs in

f. ii.

al

The Crede

all thinges, except sinne.

Exb. i. iii. i. Jo. iii. i. pet. ii.
Suffered vnder Ponce
Pylate, was crucified,
deed, buried, and descen-
ded into hell. Joh. xix.

¶ Furthermore we be-
leue þ he suffered for vs.
¶ Pet. ii vnder Ponce
Pylate. Mark. xv and
became obediēte vnto
death, euen the death of
the crosse. Philp. ii. He
bare oure synnes in his
owne bodye vpon the
crosse. 1. Cor. ii. and sente
the

The Crede. fol. xxxi:
the obligation wherein we
were in daunger to God.
Col. i. and payed our detes.
God made hym that
knewe no synne, synne for
vs (that is to saye) a sacri-
fice for our synnes, that
we thowwe hym myght
be that righteousnes whi-
che before God is allo-
wed. i. Rom. v. He de-
stroyed hym whiche had
the rule of death (that is
the deuyl) that he myght
deliuer them which were
in bondage all theyr lyfe

F. iii. time

The Crede.

tyme by reason of þe feare
of death: **Mat. 11.** He hath
put sinne to flygh by the
offerynge vp of him selfe.
Mat. 16. He hath destro-
yed death, & hath brought
life & immortallitie to light
by the gospell. **1mo. 1. 13.**
gayne, Paul sayeth: death
is consumed into victorie.
1. Cor. 15. 54. as the prophete
sayeth: O death I wyl be
thy death. O hel I wyl be
thyne ende.
1. Cor. 15. 55. Also paul, death
wher is thy sting? hel wher

The 2nd Col. 2^a
is the victorie. 1. Cor. xv.

And the thirde daye he
rose agayne frome death.

¶ We beleue, that lyke as
he dyed for oure synnes.

Heb. ii. Also he is risen a-
gayne for our righte con-
fession.

Roma. iii. As he of-
tentymes hath shewed

himselfe after his resur-
rection vnto his disciples,

Math. xxviii. Mark.
xvi. Luke. xxiii. John. xx.

Actuum. i.

¶ I haue taught you
(sayeth Paule) princis-
pally

I. iii.

pally

The Crede

pally that whiche I receyued and learned of the lozde. That Chyiste dyed ones for our synnes, accordinge to þe scriptures, and that he was buryed, and rose againe the thirde daye accordinge to the scriptures. 1. Cor. xv.

The ascended into heauen and sitteth on the right hande of god the father almighty.

We beleue that he ascended into heauen in the presence of his apostles.

Actus.

The Crede. fol. xxxiii.
Actum i. Luc. xiii. And
sytteth at the right hāde
of the father almyghty.
Rom. viii. Aboue all rule,
power and might and do-
minion, and aboue all that
maye be named, not one-
lye in this worlde, but al-
so in the worlde to come.
Ephē. i. And hath sub-
dued all thinges vnder
his fete. Hebrē. ii. He is a
lord aboue all lordes, and
a kyng aboue all kinges.
Apoc. iix. Yea he is an al-
myghty god with his fa-
ther.

The Crede

ther. Apoc. xiii. John. i.
And neuerthelesse, he is
also our onely aduocate &
mediatoure. John. u.
Eimo. u. Our onely hye
prieest Heb. v. the sacri-
fice that he hath done for
oure synnes, abydeth of
valure for evermore.

From thence he shall
come to iudge the quicke
and the deed.

We beleue that Ihesus
Christ oure Lord is ascen-
ded vp into heaue: That
euen

The Crede. fol. xxxiii.
end so he shal come againe
from heauen. Actes. i. with
the dominion of his fa-
ther, & accompanied with
angels. Mathew. xxv.
for to gyue every man
accordyng to his wythes.

We beleue in the holpe
ghost.

We beleue that the ho-
ly ghoost is the thirde per-
sone in trinitie, and verre
God. Math. xviii. not
made nor created, neyther
begotten, but procedunge
of the father & the sonne.
John,

The Crede

John. xvi.

Sometime he is called
the spirite of the father,
as where Chryste sayeth:
It is not you that speake,
but the spirite of your fa-
ther. John. xv. Math. x.

Sometime he is sayd to
be the spirite of the sonne,
as where the Apostle saith:
God hath sente the spirite
of his sonne into your
hertes. Roma. viii. He
that hath not the spirite
of Chryste, the same is
none of his. Roma. viii.

The

The Crede. fol. xxv.

The charitie of God is
spredde oz poured abroad
in oure hertes by the holy
spirite which is gyue vs.
Roma. v. The good spirit
(sayth Dauid) shall con-
ducte and leade me into
the right waie. Psal. cxi.
No man doeth cal Iesu
Lorde, but in the holy
ghost. 1. Cor. xii. This
holpe spirite is called an
vnction oz annointinge.
1. Joh. ii. A comforter.
Joh. xv. a true and an er-
nest oz pledge of our inhe-
ritance.

The Crede
sitance. Ephe. i. ii. Col. i.
Roma vii.

This is our belefe of
the father, sone, and holy
ghoste whiche thze we
knoweledge to be one
God. *Mat. vi.* whose
seate is the heuē, and the
earth is a benche for his
fete. *Isa. xlii.* Ye the
whiche is an euerylastyng.
1. Mar. i. an almighty.
Psal. cxb. a righteous.
Psal. ii. and a mercifull
God. *Psal. cxi.* the whi-
che of vs aloone wylle be
woꝛ

The Crede. fol xxxi
worshipped and serued.

Dent. vi. for he can alone
helpe vs. *Mathe. xiii.*
whiche he doeth for his
names sake. *Mathe. xxi.*

The holy catholyke
Church.

Furthermore we be-
lieue that the church of
the righteous is the same
which christ loued so wel,
that he bestowed euen
hym selfe for it, to thin-
ck he might sanctifye it,
beinge

The Trede
beinge pouged with the
washyng of water by the
worde, & he myght make
hit a gloriouse church of
congregation, not hauing
eithers spotte or wrinkle,
& that it myght be holpe
and without faulte.

Ephes. v. Therefore are ye
not now gentils & straun-
gers, but ye are cittyzens
of the sainctes and of the
householde of God, buyl-
ded vpon the foundaciō of
the apostles & prophetes
Jesus Christe beinge the
hve

The Crede. fol. xxxvli.
hye corner stone, i whom
euery buldng coupled
together groweth into the
holy temple of the lord, in
who ye also are buylded
together, to be the habi-
tation of God in the holy
ghost. Eph. ii. No mā cā
laye any other foundation
thā that, þ is layd. Math.
xvi which is christ Iesus.
1. Cor. iii. vpo whome ye
all are buylded as liuing
stones, a spirituall sacri-
fices, acceptable vnto
God, thowoe Christe:

G. i.

1. Pet.

The Crede

1. Pet. ii. Rom. xii. 1. b. 2. p.
xii. In this church a
manye membes, but one
bodye in Chhriste. Roma.
xii. 1. 1. Cor. vi. the whiche
is head of the church or
congregation. Ephe. i. iiii.
v. 2. Col. i. of whom all the
body is coupled & knytte
together thozow oute e-
uery ioynt, whereby one
ministreth vnto an other.
Roma. xii. (according to
the operation as euery
membze hath his measure)
and maketh increase of
the

The Creed fol. xxxviii.
the body. to the edifying
of it selfe Ephe. iiii.

The Communion of
saintes, and the for-
giuenesse of synnes.

In this saythfulle
churche or congregacion
is remission of synnes.

John. xi. by the worde of
God. Marke. xvi. For
chrisst sayd to his apostles:
Goe ye into al the world
& preche the gospell vnto
every creature: whoso-
uer belueth & is baptised
G. ii. Galte

The Crede

Shalbe saued, but who so
euer beleueth not, shall
be damned Mar.xvi.

The resurrection of
the bodye.

There shall be also a
generall resurrection of
the fleshe, namely that all
that are dead, shall rise a-
gain, some to euerlastinge
lyfe and some to euerla-
sting damnacio. Iohn.v.
And they that shalle lyue
and remayne vntyl the
comming of our Lorde
Iesu Chyſte, they shalbe
chaun.

The Crede. fol. xxv.
chaunged in the twink-
ling of an eye, at the time
of the last trumpe.

1. Cor. xv. For the trumpe
(sayth Paul) shall blowe,
and the dead shall rise vn-
corruptible, and we shall
be chaunged, for this cor-
ruptible must put on vn-
corruptibility, and thys
mortalite must put on im-
mortalite. **1. Cor. xv.**

1. Cor. iii. Phil. i. ii.

And the lyfe euerla-
stinge.

Finally we beleue al-
G.iii, ter

The Crede

for this lyfe to. haue an e-
uerlasting life. John. vi
whiche all they shall re-
ceyue that beleue in Je-
sus Christ. John. vi and
stedfastly abyde in good
woorkes, sekynge honour &
immortalitie. 14. 11.

When the sonne of man
shall come in his gloire,
and all the holy angels
with him, then shall he syt
vppō the seate of his glo-
rye, & all nacions shall be
gathered befoze him.

And he shall seperate the
one

The Crede. Fo. xl.
one frome another, as a
shepheard deuydeth the
shepe fro the goates. And
he shal set the shepe on his
right hande, and y goores
on the lefte: then shal the
king say vnto them that
shall be on his ryght hand
come ye hither ye blessed
of my father, inherite the
kingdome whiche is pre-
pared for you frome the
beginninge of the world,
for I was hungry and ye
gaue me meate, I was
thirsty. &c

G. iii.

Then

The Crede

Then shall he say vnto
them that shalbe on the
left hande, Depart from
me ye cursed into þe euer-
lasting fyre whiche is pre-
pared for the deuill and
his aungelles, for I was
hungrye, and ye gaue me
no meate, I was thyrstye
and ye gaue. &c.

And these shall go into e-
uerlasting payne, but the
righteous into euerla-
sting lyfe. Math. xxv.

This is þe summe of oure
belefe, yea ryght chryſtely
belefe,

The Crede. fol. xli
belefe, thorough which
faith al righteous lue.
That is, and without the
which belefe no man may
please God. Heb. xi.
Therefore to the everla-
sting God, that out of his
vnmearurable mer cy &
grace, hath gyuen vs this
faith thow Iesus christ
Ephel. ii. Be all laude,
praise, honour and gloire,
world wout ende. Amen.

**There ende the xli. ar-
ticles of the faith.**
The

The pater,

The sent petitions of
the pater noster with a
brieft declaration of the
same.

Oure father which
arte in heauen.

We haue (sayeth Paul)
one Lorde one saythe one
baptisme, one God and
father of all. Eph. iiii.

Thou arte oure father &
redemer. Mat. i. xiii. Is
not he thy father and thy
Lorde? Mat. xxiii. Hath
not he made the and pre-
pared

noſter. fol. 42.

pared ther ye be all (ſaith
Paul) the chyldren of
God by faith, which is in
Chriſt Ieſu. And his ha-
bitaciō is in heuen as ſaith
the psalmiſt. The Lorde
is in his holly temple, the
Lordes ſeate is in heauen
Pſal. xi. The Lorde hath
prepared his ſeate in hea-
uen. Pſal. cii. The heuen
is my ſeate (ſaith ꝑ lord)
and the earth is my fote-
ſtoole. Pſal. lxxvi. As the
earthe is, ſuche are they
alſo ꝑ be carrieꝝ as they
heauen

The Water
heauen is, such are they
also that be heauenlye,
therfore as we haue borne
the ymage of the earthy,
so lette vs also beare the
ymage of the heauenlye.

1. Cor. xij. Our conuersa-
tio (sayth Paul) is i here,
from whence also we do
awaite for the sauiour,
the Lorde Iesus Christ,
Whallowed be thy name.

O Kinges of the erth &
all people, princes and all
iudges of the worlde,
yong men and maydens,
olde

noſter. fol. xlvi.

olde men, and children, let
them prayſe the name of
the Lorde for his name is
excellent, and his prayſe
aboue heauen and earth.

Psal. cxlviii. Prayſe the
Lorde (O ye ſeruauntes
of the Lorde) prayſe the
name of the Lorde from
this tyme forth for ever-
more. Psal. cxviii. The
Lordes name is worthy
to be prayſed from the ry-
ſyng vp of the ſunne vn-
tyll the goyng downe of
the ſame. Let all ſithe
gyle

The pater
geue thanks to his holy
name, for ever, and ever.
Psal. cxlv. Oure helpe sta
deth in the name of the
Lorde, whiche made both
heaven and earth. *Psalm*
cxxviii. Blessed be *p*name
of the Lorde frome hence
forth and for evermore.
Psal. cxvii. Let al the that
call vpon *p*name of *p*Lord
departe from wickednes.
1. tim. ii. He is oure father
therfore must we honour
him. Shoulde not a sonne
honoure his father, and a
ser.

noſter fol. 44.
ſervante his mayſter: yf
I be nowe a father, wher
is mine honour: yf I be
the Lorde, where is my
feare: *Mat. 23. 9. 10.*

Heig this name is hollie,
let vs praye for grace, &
it maye be ſanctified ha-
lowed honoured, prayed
extolled, magnified, & ſet
forth, amonge vs.

Thy kyngdome come.
O pure herte create in
vs O God, & an vprighte
ſpirite make a newe w in
vs

The Water

be, cast vs not away from
thy face, & thy holy ghost
take not frō vs, make vs
again to reioyse in thy sa-
uinge healib, and strēgthē
vs with a principlal spirit
Psal. li. The kyngdome
of God is not meate and
drinke, but righteousnesse
and peace, and ioye in the
holye ghost. Roma. xiii.
The kyngdome of God
(sayeth Chrysostome) is within
you. Luke. xii. whiche are
the temples of the liuing
god. ii. Cor. vi. As God
sayeth

noster. fol. xliiii.

sayeth. I wil dwell in the.
sc. He that kepeth his co-
maundementes dwelleth
in hym, and he in him, and
hereby do we knowe that
he abydeth in vs, euen by
the spirite whiche he hath
gyuen vs. i. John. iii. Yf
we loue one another, god
dwelleth in vs & his loue
is perfecte in vs.

i. John. iii. iiii

¶ Let vs praye dayly þ
he may raygne in vs, in
this lyfe by grace, & we in
him in þother life by ioye.

¶.i. The

The Mater

O thy wil be done in earth
as it is in heuen.

I This is the will of god
euen your sanctifying that
ye abstayne from fornication,
that eueryone of you
know to vse his vessel in
holynesse and honour.

1. Cor. xiii. In the begin-
ning of **p** booke it is writ-
ten, **p** I shuld perfourme
thy wil O my God. **Mat.**
xi. we ought to pray, the
will of God be done (after
the example of **Chyille.**

Mat. vi. **Mat. xxi.**

Paul.

noſter. fol. xlv.

Baul. ii. Theſ. i. Heb. xiii.
also of Epaphraſa. 2 Cor.
xii. and xvi.

A man ought not to do
his owne wyl, but the wil
of God. 1 Cor. xii. For
he that doth that, abideth
for euermoze. John i.

He that knoweth his ma-
ſters will and doth it not,
ſhal be betten with many
ſtyppes. Luc. xii.

¶ Let vs praye þ we may
haue grace to doe his wil.

¶ Gyue vs this daye our
dayly bread.

D. ii. ¶ The

The Water

The these thinge that
kepeth in the life is breed,
and water, clothinge, and
lodgynge to couer the
same. Eccle. xxiij. Two
thinges haue I required
of the, that thou wilt not
denye me before I dye.
Remoue from me vanitie &
lyes, gyue me neyther po-
uertie, nor ryches, only
graunt me a necessary ly-
uing lest if I be ful I de-
nye the and saye: who is
the Lord, and lest I be
inge constrainned thow we
po.

notter. fol.xlviii.

povertie fall vnto stea-
ling and take the name of
my god in vayne.

Pio. xii we brought no
thing into this worlde
nor shall take any thing
with vs, but hauig foode
and rayment let vs be cō-
content with it. **¶ Cmo.**

vi. The Lorde killeth
not the soule of a iust man
with hungre. Ps. 107. 3. I
haue (sayeth Dauid) ben
yonger, & nowe am olde, &
haue not sene the iuste mā
forsaken, nor his seede
M.iii. begge

The Water.

begge theyr bread.

Psalm. xxviii. Lay thy
care on the Lorde, and he
shal noy thy the. Psalm. lxxi.

Theyr which seke þ lord,
shal want no goodnes.

psal. xxviii. Thou openest
thy hãde, and fyllest eue-
ry creature with thy bles-
syng. Psalm. lxxviii. Thou givest
meate to the hũgry. Psalm.

cxlii. and fyllest al thyng
lyuing with plētyousnes.

Psalm. cxi. A man lyueth
not w bread only, but by
every woꝛde þ procedeth
from

noſter. fol. xlviij
from the mouth of God.
Barth. iiii. when þ word
of god is not preached, the
people periſh. Psal. xix.

The breed of lyfe is the
fleſhe of Chriſt whiche is
gyuen vs to eatethoſewe
ſaythe. John. vi.

¶ Let vs praye that we
may haue chieftiely breed
(with other thiges neces
ſary for þ bodie) euermore.

¶ And forgyue vs our
treſpaſſes as we for
gyue them that treſ
paſſe againſt vs.

¶ Amen.

¶ Amen.

The Vater

We and oure fathers
euen from our youthe,
vnto this day haue sinned
against the Lord our god.
Here. iii. we haue synned,
we haue done wyckedly.
O Lord our god, *marc. 2. 3.*

Thou arte righteous
(O Lord) in al that thou
hast brought vpon vs. For
thou hast done ryght, and
we on our behalfe haue
ben vngodly, oure kinges,
princes prieltes, and fa-
thers, haue not doone af-
ter thy law, nor regarded
thy

noſter. fol. xlii.

thy commaundementes.

ec. ii. **E**ccles. ix. We

knowlege (Oh lord) all

our misdeades, theſinnes

of our fathers for we

haue offended the, be not

diſpleaſed (oh Lord) for

thy names ſake, forgette

not þ louing kyndeneſſe.

Ierc. xiiii: Helpe vs oh

god our ſauour for the

glozie of thy name deli-

uer vs, and forgyue vs

our ſynnes ſort by names

ſake. **P**ſal. lxxix. **F**orgyue

thy neyghbour the hurte

that

The Water.

that he hath done the, and
so shall thy sinnes be for-
giuen the also when thou
prayest. A man that be-
teth hatred against an o-
ther howe dareth he de-
spise forgiveness of god?
He that sheweth no mercy
to a mā whiche is like him
selfe, how dare he aske for-
giuenes of his lordes.

Eccle. xviii. Forgiue
it shall be forgiven you.

LUC. xvi. If you will not
forgiue eche of you your
brothers fautes, and that
with

noſter. fol. i.

with all youre heartes,
your father will not for-
gyue you. **Matth. xvi.** He
ſhall haue iudgemente
wythoute mercye, that
ſheweth no mercye.

with what meſure ye
meaſure, the ſame ſhall be
meaſured to you againe.

Matth. vii.

Let vs praye with hert
that we may haue grace to
origiue thoſe þreſpaffe
gainſt vs, or els lette vs not
loke for forgyuens of god,
againſt who we treſpaffe.

And

The Water

And let vs not be led
into temptation.

That is, let vs not be
ouercome by the tempta-
tion of þe deuil, the woꝛlde
and the fleche.

The deuill.

Our aduerfary the de-
uill as a roying lyon wal-
keth aboute, ſekyng
whom the may deuoure.
1. Pet. v. He blyndeth the
myndes of the whiche be-
leue not, lest the lyght of
the gloriouse ghoſpell of
Chriſt which is the image
of

noſter. fol. ii.

of God, ſhulde ſhyn vnto
thē. ii. Cor. iiii. He taketh.
the worde of God out of
theyr hertes, leſte they
ſhulde beleue & be ſaued.

Math. xiii. Luke. viii.

He prouenteth thē, he cor-
rupted theyr wittes.

ii. Cor. ii. 14. He worketh
in the childzen of vnbeler.

Ephē. ii.

The worlde.

The worlde is full of
wyckednes.

He ſ loueth this worlde
loueth not god neyther
knoweth

The Father
knoweth he him. 1. John.
11. John. whosoever will
be a frende of this worlde,
is made the enemy of god.
Iacob. 111.

All that is borne of god,
ouercommeth the worlde,
and this is the victorie
that ouercommeth the
worlde, euē our faith. 1. John.

The fleſhe.

The fleſhe luſteth con-
trary to the ſpirit. Gal. 5.

The wiſdom of the fleſhe
is enemy vnto god. Rom.

8. 1. For they that be after
the

noſter.

fol. ltt.

the fleſh, minde & thinges
ſh be of ſ fleſh. Rom. viii.

¶ Here ye ſe three ene-
mies the whiche are euer
againſt vs, therfore let vs
leſt vp our hertes conti-
nually to our heauenlye
father, that he of his infi-
nite goodnes wil vouches-
ſafe to ſende vs of his
grace, that we maye over-
come theſe enemies.

¶ But deliuer vs from
all euill.

¶ That is, frome the
aſſaultes of the deuill and
perill

The Vater
parrill of our sinnes, from
famine and vnprovidid
death from fornication &
aduoutry, from all vn-
clennes of body and soule
lorde delguer vs. Amen.

The aue maria Hays
Marpefull of grace, &c.

Luc. 1.

The angel gabriel was
sente from God, vnto a
virgine named Mary, and
sayde.

Haysle fulle of grace, the
Lorde is with the, blessed
art thou among women.

Eliza.

The Iue. fol. viii.

Elizabeth was filled with
the holie ghost, & cryed
with a loude voyce, and
sayde. Blessed arte thou
among women, and bles-
sed is the frute of thy
wombe. Amen.

Conditor cell & terre.

O maker of heauen
and earth, king of
kings, & lord of lordes,
which of nothig diddest
make me to thy ymage &
likenesse, and diddest re-
deame me wth thine owne
bloode, whom I aspyner

A. l.

am

A prayer

is not worthy to name
either to call vpon, neither
with my heart to thinke
vpon, humbly I desyre
the, and mekelyppraye the
that gentelye thou be-
holde me thy wycked ser-
uant. And haue mercie
on me whiche haddest
mercie on the woman of
Cananie, and of Marie
Magdalen, which diddest
forgeue the publicane, &
the thefe hanging on the
crosse. Vnto the I cōfesse,
oh moſte mekeſte father,
my

A prayer. fol. liii.
my sinnes whiche if I
would, I can not hyde
from the. Haue mercye v-
pon me Chylde, for I
a wretch haue sore offen-
ded the in pryde, in coue-
touse, in glotompy, in
lecherye, in vainglorry, in
hatted, in enuy, in adul-
tery, in thefte, in lying, in
backbityng, in sportyng, in
dissolure & wātō laughig,
in ydle woozdes, in hea-
ring, in talking, in touching,
in thinking in sleaping, in
woozkinge, & in all wayes
in which A. ii. I

A prayer

Ia fraille man, and moſte
mretched ſynner myghte
ſhew. My defaulte, my moſt
grecuous defaults. Ther-
fore I moſte humblye
praye, and beſeeche thy ge-
nerall whiche (for my
health descended from
heaven , whiche dydde
holde vp kynge David,
that he ſhoulde not falle
into ſynne. Haue mercy
on vs, O Lord, haue mer-
cy on me O Chriſte, the
whiche diddeſte forgyue
Peter þ he did forſake the.
Thowe

A prayer. fol. lb.

Thou arte my creatour
& my helper, my maker, &
my redeemer, my gouer-
nour & my Lord, my god,
my king. Thou arte my
hope, my trust, my comfort,
my strength, my defence,
my redemption, my life, my
health, my resurrection.
Thou arte my steadfast-
nesse, my refuge or suc-
cour, my light & my help.
I moult humbly and her-
tely besyee and praye the
helpe me, defend me, make
me stronge & comforte me,
A. iii. make

A prayer

make me Redfaſte, make
me mery, gyue me lyght,
and viſite me, reuyue me
again, whiche am deed.
For I am thy making &
thy worke oh Lorde, de-
ſpiſe me not, I am thy
ſeruant thy bondman,
although euill, although
vnworthye, and a ſyn-
ner. But whatſoever I
am whether I be good or
badde, I am euer thyne.
Thertoze to whom ſhall
I flye, except I flye vnto
thee Yf thou caſt me of,
who

A prayer fol. lvi.

who shall or will receyue
me? Yf thou despise me &
tourne thy face fro me,
who shall loke vpon me?
Recognise & knowlege
me (although vnworthy)
comminge vnto the, al-
though I be vile and vn-
cleane. For if I be vile
and vncleane, thou canst
make me cleane: if I be
sych thou canst heale me
if I be deed and buried
thou canst receyue me.

For thy mercie is moche
more then mine iniquitie

A.iii. Thou

A prayer.

Thou canste forgyue me
more then I can offende.
Therfore oh **L**ord do not
considre nor haue respect
to the numbre of my syn-
nes, but according to the
greatnesse of thy mercye
forgyue me, & haue mercy
on me mooue wretched
synner. Hape vnto my
soule, I am thy healtke,
whiche saydest, I will not
the death of a synner, but
rather that he lyue and be
couerted. Turne me, Oh
Lorde to the, and be not
angry

A Prayer. fol. lviij.
angry with me. I praye
the moost meke father, &
for thy greete mercye, I
mooste humble beseeche
the, that thou bringe me
to the blysse that neuer
shall cease. Amen.

A generall confession
of synnes vnto God dayly
to be sayde of the churche
person.

O Mooste mercyfull
Lord God, & mooste
tender and deare father,
pouchsafe I hertely be-
seeche

A prayer

seche the, to loke downe
with thy fatherly eyen of
pitie vpon me most vyle
& wretched sinner, which
lye here prostrate in hert
before the fete of thy bo-
tōles mercy. For I haue
synned against the trone
of thy glozy, & before the
o father, in so much that
I am nomore worthy to
be called thy sonne.

Neuertheles, forasmuch
as thou art the god and
father of all confozte, and
agayne despyest not the
death

confession fol. lxxiii.
death of the sinner, but
lyke a true Samaritane
takest thought of my so-
ly wounded soule: make
me I pray the, by inoun-
ding thy precious oyle of
comfort into my woundes,
ioyfullie to runne with
the lost son vnto the lap
of thyne euerlastinge pi-
tie. For so, thou arte my
hope & trust in whom I
onely repose my selfe, ha-
uing in the full confidence
and faith, and so I say
with very faithfull heart
tru.

A generall
trusting in thy mercye,
I beleue in the **G O D**
the father, in the **G O D**
the sonne, and in the **G**
O D the holy ghost, the
personnes and one true
and also very god, besyde
whom I knowlege none
other God in heauen a-
boue, nor in earth beneth
yea, and I poore sinner
do accuse my selfe vnto
the deare father, þ I haue
soze & greuouly offended
thy almighty goodnesse
and maiestie in the, com-
mit.

confession. fol. lix.
mitting of myne excea-
ding greuous and many-
folde sinnes and wretched-
nednes. For I haue not
kept the leest of thy most
godly & blessed comaunde-
mentes, lyke as thy righ-
teousnesse maye require &
demaunde the same of me
I haue (I saye) not ho-
noured the lyke my God
nor dreade the lyke my
Lorde, loued the lyke my
father, trusted in the lyke
my creatoure and saui-
our. Thy holy and dred-
full

I generall
ful name, vnto whom all
glory & honour belōgeth
haue I vsed in vaine. I
haue not sanctified þ holý
daies with woꝝkes which
be acceptable vnto the,
noꝝ instructing my neigh-
bour in vertue accoꝝding
lye. I haue not honoured
my parentes, noꝝ bene o-
bediente vnto them,
thoꝝoughe whom (as by
an instrument) thou haste
woꝝought my comming in-
to this world. The highe
powers and rulers, which
take

confession. fol. lx.

take theyr authoritie of
the, I haue not bene wil-
lingly obedient vnto . I
haue not kept myne hert
pure and cleane from mā-
slaughter : yea hadde not
thy grace and mercy de-
fended me the better, I
shuld haue comitted the
verie dede also. I lyke
wyle am not pure frome
theft, noz from aduoutry
noz from false witnesse
bearing, but haue in my
hert and mynde wysshed
and despyed my negh-
bours

I generall

hours goodes & thinges.
I haue folowed the gret
prince of this world Sa-
tan (whiche hath bene a
lyer euen from the begi-
ning) in concupiscence of
the flesh, in pryde of ly-
uynge, in lying, in deceyte,
falsnesse, in lecherie, in ha-
tred, and also enuie, in
backbiting, in dyspayre
and also misbelefe. My
fyue wittes haue I fou-
ly misused, and spent, in
hearing, seing, smelling,
tasting and also seipng,
whiche

confession. fol. lxi
whiche thou hast giue me
to vse vnto thy honour
and glorie, and also to
the edification and pro-
fite of my neyghboure.
But in what maner so-
euer that I haue offen-
ded and synned againste
thy eternall maiestie (for
noma knoweth throughe-
ly his synnes as thy pro-
phet witnesseth) whether
it hath ben by day or els
by nyght, yea even from
my childhode vnto this
daye were it in wordes,
B.i. woordes

I generall
worke of thoughtes se-
cretely or openly: O my
mercyfull God I am so-
rye for it, euen from the
verie bottome of myne
hert: yea my soule mour-
neth for sorowe, mooste
mercifull father that I
am not a thousande ty-
mes sorier then I am.
Now be it, in token of
great repentaunce though
all hertes be knowe well
ynough vnto the) I doo
knocke and stricke my
brest and saye in bytter-
nesse

confession. fol. lxxi.
nelle of herte, and soule.
Lorde GOD and father
haue mercye, Lorde god
sonne haue mercye, Lorde
God holpe gholle haue
mercye. Spare me of
thyne infinite mercye dere
Lorde nowe and all the
dayes of my lyfe, & let me
haue part of thyne abou-
daunt grace, so as I may
chaunge my synfull lyfe
and putte oute of me the
olde man with all his co-
cupiscence, and also that
I maye dye vnto the
B.ii. worlde,

I generall
woulde, & that the woulde
maye be vnto me a crosse
and so go forth in a newe
lyfe. Strengthen me (O
Lorde) in a true humble
hert, in perfite loue, hope
and truste in the. Gue
my soule the grace to de-
spise the onely, in the one.
Iye to reioyce and repose
my selfe, and that I maye
interlye renounce and for-
saie the vayne assurance
of this woulde, so that
thou mayst fynde me rea-
dy with the good seruants
in

confession. fol. lxiij.
in the mydnyghte of my
death, which shall sodenly
seale vpon me lyke a the e
care I be ware. Be þ vn-
to me at þ tyme of neede,
o lord, a tower of strenght
a place of refuge, and a de-
fensible God, namely a-
gainste the fere of the
fende, who lyke a rotyng
Lyon, shal be then moost
readye to deuoure me, & a-
gainst desperaciō, whiche
then shal be busy to greue
me: Lette then thy com-
forte cleaue fast vnto me,
A.iii. thy.

A general confession
thy mercy kepe me. Fetch
then agayne, Lorde God
father that whiche thy
puiſſaunce mighte hath
ſhapen. Fetche then a-
gaine Lorde ſonne that
whiche thou haſt ſo wiſe-
lye governed and bought
with thy precious blood.
Take agayne then Lorde
holpe ghoſte, that which
thou haſte kepte and pre-
ſerued ſo louingly in this
region of ſinne and vale
of miſery, three perſon-
nes and one very God,
vnto

Miserere. fol. lxxviii.
vnto whom be praise and
honour for euer and euer
Amen.

¶ A psalter upon the
psalme of Miserere.

Hue mercie on me
God, accordinge of
thy greate tendernes to
herte for I am sore pres-
sed wth sinnes, I can beare
them no longer, of thy bou-
tiful mercie wype awaye
my trespas. Tenthousand
millions of golde I owe
the, lord I am not able to
paye, I can not discharge
B. iiii. my

I generall

my selfe. Waſhe me cleane
fro my errorres, cleaſe me
not only of my ſinnes paſ-
ſed but alſo of my hole life
to come with the plūging
of my ſpīte in the ſpze
of thine illumination bap-
tyſe me, whiche is the
myghte & ſtrength of bap-
tiſme, which we receaued
in oure childehode. The
ſame ſpīte moughte al-
waye conducte vs, tyl the
infection and vyce which
we haue dꝛōken in by A-
dam, be perfectly taken
away

confession. fol. lxxv.
away in the moſt of ſilence
I knowlege O lord, my
tranſgreſſion, afore myne
eyes are my trespases,
my ſtudyes and doinges
are altogether synne.
Certes, vnto the alone
haue I synned, iuſte and
true art thou in the word
of thy pmiſe which chriſt
declared vnto vs. I mene
that by hym our ſinnes be
released. If either the vn
godly pſons, or myne vn
faythfull conſcience wyl
ſtrive againſt the, I holde
plea

Miserere

plea that thou forgiveſt
not the beleuer, vndouted
lye thou ſhalte overcome
them, & proue them liers,
Declare thy truth, graunt
grace ſo as my ſinnes be-
ing forgiven I may know-
ledge thy bounty & truth,
for in wickednes borne I
was & in ſynnes my mo-
ther conceived me, ſo of
my nature whatſoever
I am, I am but ſinne.

This my knowleging of
the truth I wote wel is
righte acceptable to the,
whereas

Miserere. fol. lxxvi.

whereas in the most part
of other personnes thou
gasse either hid the same
or made it vnknewen.

Pourge and sprinkle me
with the bloude of Iesu
Christe thyne vnspotted
lambe. If thou washe me
I shall be as whyte as
snowe, so shall I receaue
gladde tydings into my
herte, that my synnes be
forgynen. Replenishe my
bones with the ioy of thy
spirite, whiche now con-
sidering thy sharpe ind-
gements

Miserere

gements be al to shaken &
brysed. For my spirite is
cryed into a deadly dōpe
and therfore my bones be
dried vp. Turne away
thy face frō my synnes, &
then for loy of thy fauou-
rable forgyuences, I shall
forget the. Mine own pro-
pze woꝝhis loꝝd examine
not roughly, whiche I co-
fesse, be nothing but syn-
nes, yea yf thou lay them
to my charge, as I haue
deserued, I must nedes a-
byde the chyldre of damp-
nacion.

Miserere. folle. vll.
nacion. Thine vnspoke-
able mercye wth humble
prayer I demaunde and
craue vpon the, whiche
thou haste prouised, saying.
His sinnes I will not re-
membze: do awaye therfore
my sinnes. A cleane herte
(my God) make in me, re-
stose in me a willpng and
right spirite. Banyshe me
not fro thy syght, blynde
not mine eyes. Let not an
vnrepentaunt herte grow in
me, nether let me despaire
in thy goodnes. Deny me
not

Miserere

not thy holy ghoſte take
not away againe fro me
that whiche thou haſte
ones gyuen, render ſolace
vnto me for doubtles the
helth & ſaluaciō which I
loke for i chriſt doth aſſu-
redly appeale & aſcertain
my cōſcience wth remiſſiō
of my ſinnes. Sta-
blish me
with the ſpिरite of liber-
tie, ſo ſhall I bringe in
faith & ſpirit purified &
made ſtrōg, teach the wic-
ked & ſuche as knowe the
not, the way that leadeſh
vnto

Miserere. fol. lxxviii.

unto the, so that they also
so shall be turned to the,
lord god discharge me of
my hyddes & houghe synnes
whiche be knit to my cor-
rupt nature, I meane, we
rynes of thy word, grud-
gynge against thy cōmaū.
demētes, and blasphem.
My tōge then being fur-
nished with boldenes of
spirite shall frankly and
without trēbling teache
cōfesse & blow abrode thy
righteousnesse, withoute
which nomāts righteous.

Lorde

Miserere

Lorde thou shalt open
my lippes, and then my
mouthe shall let forth thy
prayles and thy wayes:
graunt me such a mouth &
wisedō, as mine aduersa-
ries shall not be able to
strive againste, namely in
the quarell of thy worde.
Endew me with grace, to
the intente I maye offre
sacrifices of thankes for
nothyng elles requireste
thou. All be it thou despi-
sest not the oblation & sa-
crifice of a contrite spirite,

Diferere. fol. lxxix.

I meane the mortifyinge
of our owne lust & will, &
of that olde Iddā, that so
Iourneth in vs vntill we
maye be able to offre the
sacrifice of thanks, and
with glad semblant em-
brace & celebrate thy righ-
teousnesse espyed in the
releasyng of our sinnes.
wherefore for as muche as
we of oure selues can per-
forme nothig that good
is, blesse thou O Lorde
of thy benigntye and
fatherly beneuolence thy
L. i. chuse

Dilectis

christen people. Lette the
walles of Iherusalem be
made vp agayne by thine
authoritie let good work-
men be set on worke I
meane, true teachers, pa-
stoures, and Prophetes,
and lette vs be fashyoned
for hyuele stones to the
holye building, lette the
also edifie thy people
rightly, let vs obeye their
instructions duly. Thou
arte the good man of the
house, thrust thou out the
workemen into the bar-
uene,

Miserere. fol. lxx.
ueste, that they maie ga-
ther by thy word of faith
the people now ripe & rea-
dy to be reaped, into the
heuenlye barnes, whiche
workemē onles thou se'de
forth, shal runne of them-
selues vaine. For howe
ould they preach, not be-
ing sente? Surely in
vayne, we shal auance
either our learning or ha-
bilitie, if thou tempze not
the successe of oure thin-
ges, if thou forther not
our doinges, if thou send

L. ii.

vs

The first
vs mot. Lo the thou shalt
receaue continuall sacrifici-
fices of righteousness, for
on thy altar we shall lay
the bullockes & fatts
sacrifices of our lyp-
per, yea and our salutes thereto
paspynge and wozshyp-
pynge the without syn-
spynge. Amen.

The first house
of prayer.

Come holy spirit to
the we call, to Ra-
diffe our infirmities.
Gyue vs true fayth and
hope

house. fol. lxxi.

hope with all.

Enflame our hertes with
charitie.

COur nature is sope vi-
ciate: and nedeth regene-
ration. Lyghten oure
myndes excrete, o Lord
our consolacion.

Glorie be to the trinitie,
the father, the sonne and
spirite lyuinge.

which are one god & per-
sōs thre, to whō be prayse
without endyng. Amen.

CThe first psalme.

L.iii.

O

The first

O Lozde God and fa-
ther, I beſech the by
chriſt our lozd, þ of thine
infinite mercye thou kepe
me, ſo as at no tyme I fo-
low the counſayles eyther
of the wycked, whiche
know the not, or of hypo-
crites whiche with herte
ſeke the not, & that I en-
tre not in the way of ſyn-
ners with a mind to ful-
fil þ desires & workes of
the fleſhe. But rather
when ſo euer thou ſewe
ſtraley of this olde and
corrupt

Episerere. fol. lxxii.
corrupt nature I shall
chaunce to runne astray
(as no man is voyde of
sinne) thou wilt cause
me to stay and plucke my
foote backe againe. Keep
me that I sit not in the
seat of pestilent scojners,
whiche cloyngs theyr
phariseicall and deuillish
intentcs condemne in o-
ther men thy veritie, and
gospell. Go to bynge to
passe by thy holie spirite
that I maie burne in de-
sire of thy law, that vpon
the

The first

the auauuncement of thy
worde my minde may al-
way be occupied, that I
may euermore chole that
is most pleasant to thee, &
hate that, both in my self
& in other, whiche to thee
is displeasing. Whate I
pray thee, that I may be a
tree planted by the sweete
rivers of gloriously waters
to thincke I may bringe
forth frute to thy glory &
prouite of my neyghbour,
as ofte as thou shalt mi-
nistrer time & occasiō there
vnto,

houre. fol. lxxiii.

unto, lest my leaues, that
is my wordes & workes
shulde fade & fall awaye,
but that al thinges maye
prosper whatsoeuer I
shall do in thy name al-
litt me, I pray the that I
maye take roote in the
grounde of lyfe, lest with
the vngodly lyke chaffe, &
dust, I be blowne abrood
by the moost pernicious
wynde of this world.
And graunte that I may
stande in iudgemente in
thy assebley, of thy righteous.
that

The first
that I maye entre in to
iudgement without pu-
nyshment and escape e-
uerlastinge dampnation.
Amen.

A Psalm. lxxi.

I Oide iustitye thou
me, and gyue me the
true awe of the, lest I
stande proude in mine
owne conceite. Plucke
fro my mouth wickednes
& leasynge, make me wylle
to good workes, so as I
may deuile none vngod-
lynes. Leade me into the
right

houre. fol. lxxiii.
right path, graunt me that
I may be ashamed of sin
Thy bountie (O Lorde)
is in the heuens, thy faith
& righteousness reacheth
end to the cloudes thy iu-
stice surmounteth the mou-
taines, thy iudgements
be as bottomlesse sees. O
louely father make thy
beneuolence towards vs
bountifully whiche art the
helper as well of beere
beastes as of men. Under
shadowe of thy winges
let vs trust. Fill vs with
the

The first
the fat of thy house, with
the floude of thy spiritu-
al drinckes, bākest vs, for
with this is the fountayne
of lyfe, let vs beholde, the
lyght of thy truth. Make
playne ouer vs alwaye
thy goodnes & iustice. Let
vs knowe the for the on-
ly lyvinge God with vp
right hert. Let vs repose
our selues in the, that the
fote of pryde ouerthrow
vs not, neyther the han-
des of the vngodly caste
vs hedlonge.

C 3

houre. fol. lxxv.

Thysayer.

O God, shewe thy see
uautes, thy worke
e their childre thy gloze
e the glorious maieste of
the lord our god be vpon
vs. Oh prosper thou the
worke of our handes vpo
vs, O prosper thou the
worke of our handes.

O God whiche arte
the strength of such
as trust in the, merciful
ly assist vs that call vpon
thy name. And for as
moche as mannes infir-
mity

The first
mity cā do nothing with-
out the, graunte vs the
helpe of thy grace, that
fulfilling thy cōmaunde-
mētes, both in will & dede
we may please the, by Je-
su Chyist our lord. Amē.

**The thyrde house
of pīates**

Let vs people deuoute
chrysten. Puttinge awaye
all heuines. For Chyiste
regardeth his bꝛetherne.
And surdeth al their bu-
sines. Althoughe this
vale of misery. Our trou-
bles

houre. fol. lxxvi.
bles doth encrease. Yet
Christ doth be our penury.
which is our inward
peace. Gloꝝy be to the tri-
nitie The father, sonne,
& spirite liuing. whiche
are one god & psones thre.
To who be praise with-
out endyng. Amen.

Psalme ii.

Hoꝝe if at anytime
foꝝ thy names sake
this world shal furiously
trouble me, then with
paciencie and strengthe of
spirite arme thou me,
and

Thethyrd

and be thou at hande,
that I maye hurste the
bandes and counsellors of
the vngodly, and caste a-
waye that vnfrutefull
poke of the synfull consci-
ence & feare of damnaciō,
whiche euils thou, O
Lorde, that hast thy resi-
dence in heuē dost scozne.
Graunt that I maye hād
fast in the statutes & pre-
ceptes of thy Sonne our
Lord Iesu Christ, which
be honest studyes to help
my neighbour, proceeding
of

houre. fol. lxxvii.
of fayth vnfaigned (the
whiche Iesus thou haste
proclaymed kyng ouer.
Thou the holy hyl (that
is amonges the faythfull
chrystians) so as he onely
maie rule me by the spi-
rite of his mouth, whiche
to that intent was made
thy son in time appoin-
ted, that thou the father
shuldest adopte and chole
me into thy eternall heri-
tage, by whō now I am
partaker of thy kingdom
and coheyr with hym.

Ps. l. Graue

The third

**Graunt lord that I may
with true and euermore
serue the. But not with
the false and feyned ser-
uice of the world, neither
yet constrainedly, but of
a franke spirite and sin-
cere truth, obeying neuer
thelesse to all tēporal po-
wer & humaine ordinaun-
ces, while they be not a-
gainst thy worde, that I
may attaine vnto the vn-
speakhable ioy of thy pro-
mises, for thy word sake
not douting of my salua-
tion,**

house. fol. lxxviii
tio, & that I may ouing-
ly obey thy fatherly cha-
rishment, so that sharpe-
nes of correctio make vs
that we lese not the way
of truthe. Oh good God,
giue me grace that in the
I may continually and
constantly hope, and of
the loke for al thinges by
chris our lord. So be it.

Epistola. iii.

Where as manie
O Lord, do rise
Ps. ii. ma-

The third
maliciously against me,
and say within them sel-
ues, there is surely no
health to be looked for fro
his god, vnto this man.
Take thou me vp I pray
the, by thou my wyld, my
succour, and replenish me
with true glorie in thy
light. to the intent I may
booste of the, and be sor-
full with a careless heart.
Herken vnto me fro thy
holpe till as often as I
cree vnto the, make me
not to feare, yea though
thou

houer. fol. 17
thousandes of men be
gaunte me. Lorde of thy
handes only, is ayde and
health to be giuen, and
blessing ouer thy people.
Arise therfore, lord, helpe
me, and endewe me with
thy blessinge.

¶ Psalm. xlix.

O myde me Lord that
I tremble not on
vanitye or power of
this world, for the louers
of such things do en-
deu. 11. byace

The third
place them as their gods.
des, a gloze in the same,
therfoze they shall perishe
foz euer. To suche the
death of Chyke was be-
stowed in vaine, lth they
shall neuer be partakere,
though their misbelefe,
of the merite therof. Let
me not be made like (I
praiethe) vnto the brute
beastes, but instruct me in
thy workes; lende me thy
sauoure, that I maie al-
waie thanke the, foz the
honour whichethou hast
 ended

hour. fol. lxxx.
endowed me with, & that
for the same I stande not
foolishlie in mine owne
conceite, Amen.

¶ An other prayer.

Blessed is the man that
feareth the lord, and hath
a great delite in his com-
mandementes, his seed shal
be mighty vpon the earth:
the generacion of the
faithfull shal be blessed.

¶ We beseeche the Oh
Lorde, let that comforter
which proceedeth fro the,
lighten our mindes, and

Ps. ii. accorde

The thyrde
according to the promise
of thy sonne, leade vs in
to all truth, planting in
oure hertes the pure loue
of thy name, encrease of
all godlinesse and vertue
Graunt this O father for
the loue of thy beloued
sonne Iesus Christ. Amē.

The sixt houre
of prayer.

I Oueye the Lord of
Israel, for his gyf-
tes celestiall. whiche len-
deth his ghost in vs to
dwel. To subdue our bo-
dies

honne. fol. lxxxi.

Dies beſſicall.

He giueth vs gyfte ma.
nifolde. He leadeth and
kepeth vs tenderlye. He
is our ſiluer & oure golde.
To hi be praiſe eternally.
Glorie be to the trinitie.
The father, ſonne, and
ſpirtche liuing, whiche are
one God and perſones
thre. To whom be praiſe
without ending.

So be it.

Mat. vi

Lorde, in thy wrath
reproue me not, nei
ther

Thesyxe.

ther in the heate of thy
minde chasten me, but ra-
ther pacifie and aswage
my troubled spirite, and
haue compassion on me,
for I am sore diseased.
O lord play the phisico
vpō me for my bones are
greuously shakē and br-
xed. How longe Lord wil
it be thus? when shall I
fele comforte at thy han-
des? Retourne Lord to
thyne accustomed mercy.
and deliuer my soule, help
me for thy mercies sake
for

hour. fol.lxxxi.

for in death no man re-
memb'reth the, neither they
whiche be in hell or hellie
tourmentes of herte doo
giue worthie thanks,
for benefites receiued of
the. Succoure my neces-
sities, O Lorde, bringe me
again, and keepe me for
elles I shall perishe, and
be vicerie losse. Heare
my wofull and lamenta-
ble voyce, giue answere
to my requestes.

Turne from me mine ene-
mies, and ryd me of all in-
com-

The sixte
comodities and greuan-
ces. Amen.

Psalm. viii.

O Lord our ruler, for
thy names sake,
(whiche is wonderfull in
the world) haue mercy on
me and deliuer me out of
al distresse by Iesus christ
whom after he had sustai-
ned the crosse & foule deeth
thou dydest crowne with
immortall glory, making
him lord ouer al the wor-
kes of thy handes, & lyke
wyle haue auanced vs in
him

houre. fol. lxxxiii.
him to the same dignitie
and power, This same
christ thou hast giuen vs
and with him al thinges.
In his name we giue tha-
kes vnto the, confessinge
without ende thy boun-
tiful benefites towards
vs. Amen.

Psalm. lxi.

My soule withoute
ceasing reioyseth i
thee O Lorde, which by thy
word hast offered vs helth
and saluation. For sure-
ly of the onely flower &
pice.

The sixte.

procederh al helth. Thou
art my God, my thotean-
ker, helth & protection. I
receiue all that good is at
thy hande, if thou be my
defesour, I shall not faile
but haue the vpperhand.
Defende thou me, that I
truste neither to power
noz to riches, but to the
onely. Thou hast power,
I can not gaine sale, to
dampne me, and againe
thou hast a louing wil to
saue me. Let me be nobyzed
I beseeche the, not amon-
ges

houre. fol. lxxxiij.
ges the cursed and discoloured
persons, but amon-
ges thy chosen and faith-
ful subiectes. Amen.

Call vpon me (saith
the Lord, in the daie of
trouble, and I will deli-
uer the, and thou shalt
giue me the honour.

O Lord god we meke-
ly beseeche the, kepe
thy household in thy con-
tinuall mercy, that where
as we onely cleaue to the
hope of thy heauely grace
we may euermore be defe-
ded

The ninth
bed vnder thy protecti-
on. Graunt this o father,
for the lone of thy be-
loved sonne Iesus chris.
Amen.

The ninth houre
of prayer.
Hymne.

Praise we our father
louingly, which gett-
ly hath vs preserved, whē
we forlooke him wretched
lye. And by sinne haue
death deserued.

RM

houre. fol. lxxxv.

His mercie was so boũ-
teous. That although we
thus into sinne fell. Fre-
lye in Christ he pardoned
vs. And by his death re-
demed from hell.

Glorie be to the Trinitie.
The father and sone and
spirite lyuing, whiche are
one God and personnes
thre. To whome be praise
without endig. So be it.

Psalme. xcvi

I Did, my shepherde,
fede me thy poore cap-
tife shepe, then shal I lack

A.1.

no.

The ninth
nothing: let me lye in the
fedinge groundes of thy
plenteous worde, nyghe
vnto the pleasaunte ry-
uers of thy holye spirite,
that I maye be refreshed
and bow to thy correctiō
and prouidence. Tourne
my soule vnto the, & coole
it with thy sweete licours
when with sorowe it be-
gynneth to burne, cōduct
me to the pathe of righ-
teousnesse for thy names
sake, and if I shall happē
to walke in the valeye of
dark.

houre. fol. 86.

Darkenelle and death, be
thou presente wyth me,
that I may feare nothing
at all. The staffe of thy
worde wrought beare me
vp, and I shall take com-
fort of it, spred the boud
of thy worde before me, &
I wyll fede of it to streng-
then, & fortifye my mynde
agaynst all iatans powers,
so as none of his souldy-
ours shall vanquish me.
Make my hede fat wyth
the oyle of gladnesse, and
halowinge of spirite.

A. II. Make

The ninth

Make me drinke with
thy cuppe, that I may for
get my selfe, and detest
renounce myne owne drea-
mes and rightousnesse,
to the intent onely thy spi-
rite maye raygne with in
me. Let thy gracious mer-
cy neuer leave me in all
this life, and let me abyde
continually in thine house
a shepe iclosed in thy folde
within the hurdles of thy
grace, and giftes, whiche
art the high and mightye
shepherd, and graunter of
al

houre. fol. lxxxviii.
all good thinges. Amen.

C Psalm. cxviii.

R Enne me, haue me
again (O Lord) for
thyne is the world, and al
that is therein, that I may
be able to clime vp to thy
mount, to abyde in thy ho
ly cytie, to receiue at thy
handes health, blessinge,
mercy and righteousnesse.
Let me be a persone newe
borne of the, lette me en
serche the alway. O chur
kyng of glory, haue thou
an euerlasting raygne in
A.iii. me,

The nynt
me, for thou arte stronge
ynough, thou arte pyn-
saunt and myghty in ba-
tyle, and lord of hostes.
yea let the bondes and ly-
myttes of thy kyngdome
stretch thowow the world
Cause all men to do their
homage and sute vnto the
as to the moſte glayous
conquerour of ſine, death
and hell. Amen.

Psalm. lxxii.

Sette vp alofte, O
god, the kyngdome
and power of Chyſte thy
ſonne

houre. fol. 88.

sonne and our kynge, to
chintent it may flozre &
spzede both farre & wyde,
thy ghostlye iustyce and
iudgemente flowynge in
our hertes, so as thy poze
& miserable people maye
be releued and kepte in
perpetuall peace, (the
graunde enemye Sathan
wyth hys ympes, and
complices being subdued
and the foundation of
healthe vpon earth esta-
blyshed) and consequently
the fructes multiplyed,

¶.iii

and

The ninth
and enlarged amōges vs.
By this meanes the name
of Iesu Chriſte our ſau.
our ſhalbe bleſſed & ſpzed
abrode into many genera.
tions of people, for by it
ſhall all the naciōs of the
earth be bleſſed: yea al the
lande with the maiestie of
it ſhalbe filled whē al per.
ſons ſhalbe true chriſtians
euen of the right making,
Amen.

Oh Lorde, ſhewe vnto
vs thy mercye, and gyue
to vs thy ſaunge health
Turne

house, fol.lxxxix.

Turne thou vs (O God
oure sauoure) and lette
thine angre cease frō vs.

O God the deflder of
those that truste in
the without whome no-
thing is stronge, nothing
is holy, multiply ouer vs
thy mercye, that we maye
passe thowoe tempozall
goodes, being our gouer-
nour & leder, that we lese
the not eternally, graunt
this O father, fo: thy be-
loued sonnes sake Iesus
Christe, which with the, &
with

The enening
with the holy ghoſte ly-
ueth and raineth God in.
to the worlde of worlde.
Amen.

In the euenting
prayer.

The hymne.

Blessed be God, fa-
ther of heauen.

whiche hath strengthened
his feeble flocke, wyth
stedfast fayth and bolde-
nesse euen. To beare hys
crosse, burthen and yoke.

These are the last dayes
perit.

prayer. fol. 80
perillous. freely Christs
gospel to professe. Come
downe Lorde hostlye to
iudge vs. And take vs
from thys heynesse. So
be it.

Psalme. xxi.

W God, my God re
membere me, forsake
me not, suffer me not to
be losse, syth bothe night
and daye I crye to the.
Heare me my Lord. Oure
fathers trusted in the
and thou holpest them,
when so euer they called
on

The euening.

on the, at no tyme thou
fayleſt them, but waſt al-
waye at hande to aſſye
them. Come forth father
moſt dearly beloued in
my herte. Deſe de me fro
Satans kingdom. Thou
drewſt me forth of my
mothers wombe and haſt
preſerued me vnto this
day, of thy bountye and
mercy (whiche I beſeche
the, denye me not at this
my nede) go not away fro
me, for anguyſh and pen-
ſyſenneſſe of herte, drawe
nye

Prayer. fol. lxxxix.
npe vnto me, and yet is
there none that can helpe
me but thou onlpe. Lette
me escape from these daſi-
gers thoww thy Childe
my ſauour, who for my
ſake hath ſuffered ſo ſpite
full and bytter paynes,
who for me was ſore ve-
red, and cruelly ſcourged
wounded, nayled, hanged
on the crolle. Lette me es-
cape (I ſay) for his bloo-
des ſake, whiche he ſo lar-
gely shed for vs, to cauſe
vs obayne forgiveness of
our

The euenynge
our sinnes, and enioy the
newe & euerlastinge coue-
nant made betwene the
and vs. Stand not farrē
from me O Lorde my re-
fuge and strength. Come
nere and helpe me, deli-
uer my lyfe frō the sword
& my soule from the wode
dogges, from the Lyons
lawes, restore me between
the hornes of vnicornes
heare thou me. Then shal
I spede abroad thy name
wyth all prayles vnto my
brethren, and in the assem-
blie

prayer fol lxxx.

blise of the holye person
nes I shall commend the.
Despyle not the prayers
of the poore, tourne not
away thy face, heare my
crie, for I wyl recorde
thys thy goodnesse a-
monge the myserable,
paynesfull, and trouble-
some consciences, that
they thereof maye take
herte of comfort, growe
in hope, cleaue more fer-
uently vnto the, & maye
blowe abroad thy mooste
glorious name, and gyue
the

The enuenting
the theyr hertly thakes for
their saluation. Amen.

Like as in a foreste
I harre gapeth for
thy: at the fountaynes
of waters (o Lorde God)
so, doubtlesse my soule
thy: iteth for desire of the.
My soule I saye: logeth
after the, that valtaunt &
lyuing God. But alas
when shall I entre in, to
behold thy gracious face?
Whewe thy selfe my lord.
Howe oft shall it be sayde
to

house. fol. lxxxiii.

come: where is thy gode
I thus afflicted, thus
troubled, that water my
soule with streames of
teares within my selfe,
but this greife of heart thy
comfortable countenance
shal yet aswage, what
troubleth the my soule? what
big troubleth the? what
troublest thou? what runneth
thou hither and thither?
trust in the lord, to
whome thou shalt be thou
right well assured I shall
have occasion to rendre

D.i. moor

The evening
most louing thanks for
my deliuerie receyued at
his hādes , accoꝝdinge as
himselfe hath commaꝝn-
ded , that in welth & pro-
spérité we shulde prayse
his clemencie and boun-
tifull goodnesse , wor-
ker therof, and agayne in
aduersitie not forgetting
his promises , we shulde
pray for help. Suffre that
a daye of comfoꝛte maye
wyꝝing vnto me, then shall
I hyghly magnifye and
auaunce thy name. In
the

A prayer. fol. lxxxiij
the meane season stay me
vp with a continuall re-
membraunce of thy pro-
mises and former bene-
fites, that though I be
oppressed with euilles I
dispaire not. Teache me
the due forme of prayer,
to the intent my petition
may be herde. So be it.

A Psalm. xcij.
O duty we are bound
alwaye with con-
giouse spirite to prayse
and halowe thy name.

A. II. In

The euenyng

In the morowe of ioye,
when all thinges shall
chaunce to our hertes de-
syre, we shall ascribe al to
thy goodnesse withoute
any deseruing on our be-
halfe, & so shall we prayse
thy mere and especiall
grace. But in the nyght
of trouble and aduersitie
we shall call to remem-
braunce thy moost fayth-
full and trusty promises
that we dispaire not.
Certainly lord, we know-
ledge all thinges to be.
in

prayer. sal. lxxxv.
in thine handes, for thou
madest all thinges, thou
conseruest and gouernest
al that thou hast wrought
Geue vs therfore grace
both to put to oure good
will, and to worke that þ
willest, for this can not be
done by mans power. En-
forme vs with knowledge
establysh vs with remem-
brance of al good workes:
prouide þ we thus being
planted in thyne house,
maye so sprynge & flooythe
at

The euening.
as do the palmes and Ce-
dar trees in mounte Ly-
ban. So be it.

Chymne.

Praise we our fa-
ther louinglye.
whiche gently vs preser-
ued. when we forsoke
hym wretchedlye. And by
sinne had dearely deserved.
His mercie was so boun-
teous. That althoughe
we thus from hym fell.
Freie in Christe he par-
doned vs. And agayne
redemed from hell.

Gloria

Prayer. fol. lxxxvi.

Glorie be to the trinitie.
The father, sonne, and
spirite lyvinge. whiche
are one god and persons
thre. To whom be prayse
without ending.

His owne begotten son
God dyd not spare, but
for vs all he deliuered
hym, howe shall he not
with hym gyue vs all
thinges also.

Our mercifull father
which in teaching vs to
praye, by the same Christ
hath commaunded vs to
D.iii, call

The evening
call the father, and to be-
leue that we are thy belo-
ued children, whiche stir-
rest vp none of thyne to
praise, but to the intent,
that thou wouldest heare
them, gyuing vs also all
thynges moze effectuously
and plenteously then we
can either aske oz thinke
we beleeue the for thy sa-
nes sake gyue vs grace
to beleue and to knowe
stedfastly, that thy sonne
our sauour Christ is gy-
uen of the vnto vs to be
our

The euenyng. fo. lxxxviii
oure sauour : our righte-
ousnesse, oure wylsome,
oure holynesse, our redē-
cion, and oure satisfaction
and suffer not vs to trust
in any other saluaciō but
in thy sonne, & by thy sonne
onely oure Lorde Iesu
Christe. Amen.

At the houre of
compleyn

to the. sixth.

I wyll exalte the my
loueraygne o God,
and prayse thy name for
euer. I shall repute thy
won

At the houre.

wonderfull prayles euer
more daye by daye, for
thou art of greates power
and worthe to be pray-
sed, neyther can any man
atteayne to the knowlege
of thy most excellent ma-
iestie. Thy workes shall
be spoken of for euer. I
meane thyne infinite po-
wer, thy myracles, and
gloze in that thou haste
done to vs thy poore fol-
kes, manifolde and boun-
teous benefytes ouer,
vpon thy mere loue, fa-
uoure

complyn. fol. lxxxviii.
noure, mercy, longe for-
bearing, clemency, and
righteousnesse. In all thy
dedes the **S**ainctes shall
praise the for ever, spe-
ciallye for the magnify-
cence of thy power royall
& for that power whiche
thou practisest to the sub-
duing of all thinges for
our safegarde and lyfe.
Thy mercie exceedeth all
thyne other workes. In
wordes that thou pro-
misest thou arte true,
and true: and in all thy
wor.

At the house
workes right holy. Lord
haue mercy vpon me, and
be my father for Iesu
Christes sake, condescende
to my petition, for thyne
infinite mercy, fidelitie &
holinesse. Lord gouerne
my hert, I am weake, but
make me stronge, I am
spente and decayed, but
make me lusty againe, I
am pyned and famished,
but feede thou me with
thy goodnesse. O herde-
man and nourse of all
things lyuing, whiche
of

At the houre. fol. lxxxix
of thy mere goodnesse sa-
tisfeste all creatures,
that haue lyfe: who in all
thyne affayres dealeste
rightouslye, with all my
hart loide I call vpo the
be at my hande, be my ioy
& comfort accordinge to
thy promise. Preserve me
alwayes from snares and
trappes of Sathean, that
I be not wronge led, but
that my mouth continu-
allye spreade abroad thy
prayles & condigne than-
kes vnto thy name. Amē.
Psalm

At the houre of

The psalme. lxxv

The clemence and
blessynge (mooste
myghtie God) we craue a
requyre of the full infat.
ly, Let thy countenaunce
shyne vpon vs, haue com-
passion vpon vs, that here
in earthe we maye fynde,
out the waye, whiche lea-
deth vnto the, and that I
maye attayne to thy sal-
uacion among the Gen-
tyles. O that all people
wold confesse the with lo-
uyng hertes, and the ma-
nifolde

complyn. fol. c.

nisfolde benefites & pleasures
whiche they haue receyued
at thy handes, whiche with iustice
doest gouerne men, & art theyr
leader vpon earth. Dours
downe lord thy goodnes
so that the earth yelde vnto
the, gloire and prayse,
and vnto vs frutes for
meate. Thou God the fa-
ther blesse vs, thou God
the sonne blesse vs, and
thou god the holy ghoſte
blesse vs. O that all the
crookes of the earth (lord
God

At the houte
God) wolde feare and
stand in awe of the, wold
God also that I might
 studie to worke no man
either plasure or displea-
sure, that shoulde be a-
gainst thy will. Amen.

Psalm. xciii.

Lorde thou art our
kyng, thou hast ta-
ken vpon the all power,
might, and honoure, be
thou chiefe maker in our
hertes, brynge the deuill
downe, chace farre from
vs the world, sin, death,
and

At the houre

and hel, and whatsoeuer
our olde Adam hath here
to fore possessed, by anye
tytle or claspure. Cancell
and strepht out the rigour
of the lawe by the blode
of Christe thy sonne. O
Lorde let the streames of
thyne holpe ghoste braste
forth on vs, and that with
a greate sounde and no-
moche stronger then the
ragynge waues of worldly
wysdome, these chiefe
master of fleschlye truste
and aspyrance.

P. 1. Thy

At the houre of
Thy holye worde whiche
is Chyistes gospel, might
ouercome , and thowe
downe to the grounde all
fleshly wysedome, that al
men maye gyue credence
to thy scripture, for it is
true, iust, and certaine.
Let vs be founde righte-
ous & holpe in thy house.
We loke for oure sa-
tiour, euen the Lord Je-
sus Chyiste, whiche shall
chaunge our vile bodye,
that it maye be like his
glozyous bodye , accor-
ding

complyn. fol.cii.

dinge to the workynge,
wherby he is able to sub-
due all thinges to hym
selfe.

Sue vs O Lord,
wakynge, kype vs
sleepinge, that we maye
watche in Christe, & slepe
in peace. Lord haue mer-
cy vpon vs. Christ haue
mercy vpon vs. Lord
haue mercy vpon vs.
Our father whiche arte
in heauen. &c. Mayle Ma-
ry. &c. I beleue. &c.

P.ii. Bles

At the houre

Blessed art thou o Lord
God of our fathers, for
thou arte honoure and
praise worthe: yea and
to be magnified for euer
more.

Blessed be the holy name
of thy gloze, for it is wor-
thy to be praised and ma-
gnified in all worldes.

Blessed arte thou O fa-
ther, sone, and holy ghost
for thou art worthy to be
prayed, & aboue all to be
magnified for euer. Bless-
ed be thou in the firma-
ment

of cōplaine. fol. ciii.
ment of heauen, for thou
art prayse worthe for e-
uer. O giue thanks vnto
to the Lorde all his crea-
tures, for he is kynde her-
ted & mercifull, yea his
mercy endureth for euer.
O prayse him & giue him
thanks, for his mercie
endureth for euer, worlde
without ende. Visite vs
beseeche the O lorde, this
our dwelling, and dyspe-
sarre from it all the as-
sautes of thy enemye.
Let thy holpe angelles
P.iii. dwell

At the houre of compl.
dwell in it, whiche maye
keepe vs in thy peace. And
euer let thy blessinge be
vpon vs, graunt this O
deare father, for thy belo-
ued sonnes sake Iesus
Christ, whiche with the
with the holpe ghoſte ly-
ueth and raygneth one
God, into the worldes in
worldes. Amen.

CA fruteful and moost
necessary prayer to be
sayde of all men and at
all tymes.

Ouer.

I prayer. fol. ciii

O Merciful god graunt
me to couet with an
ardent minde those thinges
which may please the
to searche them wyselye,
to know them truly, and
to fulfill them perfectly,
to the laude and glory of
thy name. Widdre my ly-
uinge so, that I maye
do that, whiche thou re-
quiest of me, and gyue
me grace, that I maye
knowe it, and haue will
e power to do it, and that
I maye obtayne those
P.iii. thinges

A prayer.

things, whiche be moost
conuenient for my soule.
Good lord make my way
sure and streyght to the,
so that I fallie not, be-
twene prosperite and ad-
uersitie, but that in pro-
sperous things I may
gyue the thanks, and in
aduersitie to be patient,
so that I be not lifte vp
with the one, nor oppres-
sed with the other. And
that I may reioyse in no-
thing but that whiche
moueth me to the, nor to
be

A prayer. fol. ch.

be soꝝy foꝝ nothing, but
foꝝ those thinges whiche
dꝛawe me from the, desy-
ring to please no bodye,
noꝝ fearing to displease
any besides the. Lorde let
all worldlie thinges be
vile vnto me foꝝ the. And
be thou good Lorde my
mooli speciall comfort a-
boue them al. Let my not
be mery with the ioy that
is without the, and lette
me despyze nothing bely-
des the. Let that labour
delite me whiche is foꝝ
the,

A prayer.

the, & let all the rest werpe
me whiche is not in the.
Make me to lift my hert
oftentimes to the & whe
I fall, make me to thinke
on the, and be soyy with
a stedfaste purpose of a
mendement. By God,
make me humble with-
out faying: Wery with-
out lightnesse: Sad with-
out mistrust. Sobye with-
out dulnesse. True with-
out doblenesse. Fearinge
the without desperation.

Tru.

A prayer. fol. cxi.

Trusting in the without
presumption. Telling
my neighbours faults
without dissimulation,
teaching them with wor-
des and examples with-
out any mockings, obe-
dient without arguyng,
patient without grud-
ging, and pure without
corruption.

¶ My moste louinge
Lorde and God, gyue me
a wakynge spirite, that
no curious thought with-
drowe me from the.

Let

A prayer

Let it be so stronge, that
no vnworthye affection
drawe me backwarde.

So stable that no tribu-
lation brake it, and so
free, that no election by
violence make any cha-
lenge to it.

O my Lorde graunt my
wit to knowe the, dili-
gence to seeke the, conuer-
sation for to please the,
and finallye hope to em-
brace the, for the precious
blood sake of that imma-
culate lambe oure onely
saviour

A prayer. fol. cxiij.
sanctour Iesu Christ. To
whome with the father &
the holyc ghoſte theſe per-
ſones and one god, be all
honour and glozy, world
without ende. Amen.

A prayer and thankes
guyng to the heauen.
Ipe father for al his
benefices shewed
to vs.

O Godde hyghest, al-
mightye and eternal
God whose glozy reple-
nifyeth heauen and earth
if the holie and celestiall
powers

A prayer.

powers do neuer cease in
lauding thy moost holpe
maiestie, how shulde we
cease earthly and lowlye
seruauntes, whiche are
redemed with the preci-
ous blood of thine only
sonne: and forasmuche,
as thy louing kyndnesse
and fauour incessantly
worketh towards vs, we
also ought continuallye
to gyue thanks to thy
greate goodnesse. But
haue mercy O mercifull
father for the necessities
of

A prayer. fol. cxiij.
of this lyfe suffre not vs
to thanke the continual-
ly: wherfore (thought not
continually as I ought)
I worship the, whiche by
thy prouidence, haste
brought me vp, deliuered
me from perilles, and in-
uisiblie broughte me to
thole thinges that are
expedient for me, gyuen
to me knowledge, & true
sayth in the, & planted a
godlye minde in me, and
instructed me in the miste-
ries of thy holy churche.
But

I praye.

But howe dare I recite
thy benefites by nūbring;
seing thy louing kynde-
nes is an vnsearcheable
botomles see, & an innu-
merable? for I cannot so
soone giue thanks for be-
nifites shewed of olde,
as nowe haue such ouer-
whelmed me. O Lorde
howe great a benefite is
this, that I maye to the
goue thanks? For what
fellowshipp hath vnrigh-
teousnesse with righ-
teousnesse, what parta-
kyn

Prayer. fol. cix.

kyngē darkēnesse with
light, what agreement fol-
thines with puritie, fo-
ly with wylledome, mor-
talitie with the, whiche
art immortall? Oh my
vlenes, O thy goodnes.
Yea, though the spirite
were redy, yet is the flesh
fraile. But thou, O lord
if thou wilt, canst make
flesh strong. And so o most
mercifull father vouch-
safe that I may ever give
thanks and laude the.

for what good gift did

A. i. I

Prayer.

I neuer despyze of the, but
thou fynde wylledest it to
me, who better knowest
what is good for me then
thou: And O Lorde, be-
cause I neede mediator,
accepte thyne innocent
sonne Iesus Christ with
his crosse, nayles, speare
pearling his most holy
and with al reuerence na-
med here, his blood shed
death, and resurrectid for
me. I haue not this deser-
ued, but thou father hast
of thy mercie and trueth
by

A prayer. fol. cr.

by the same thy dearly be-
loued sonne promised, &
gyueto vs thy mercye
and fauoure. Open there-
fore, Oh my merciful fa-
ther, for this thy beloued
sonnes sake euen this day
thy wont hande of mer-
cy. And fulfil my minde
and herte, with a good
will. And lette thy right
hande defende me. And if
my synnes (whiche I ac-
knowledge are innume-
rable, and therefore I re-
pent & am sorry) do let thy
D. 4. goods

A prayer.

goodnes: O father wype
them awaye, for this is
thy glory to forgyue syn-
nes, and therfore, no flesh
may reioyse afore the for
thou Lorde only art pure
and without sinne, haue
mercy vpon vs thy boode
seruauntes, & on all peo-
ple: and O father brynge
them all into the know-
ledge of the that art one-
ly God, and of Iesus
Christe whom thou hast
set the onely sauoure, re-
demer, mediator and ad-
uocati

3 prayer. fol. ciii.
nocate for vs. And after
this p[re]sente lyfe brynge
vs to eternall felicitie, by
the deare merites of thy
sonne Iesus. For thyne
is the power, kyngdome
and glo[ry] for ever & ever.
Amen.

C prayer for mekenesse
and charitie.

Eccl[esiasticus]. xxiij.

O Lo[rd]e, thou father
and God of my lyfe
let me not haue a proude
loke, but turne againe all
voluptuousnes from me.

A. iii. Take

A prayer.

Take from me the lustres
of the body, let not the de-
sires of vncleannes take
holde vpon me, & geue me
not ouer into an vngham-
fast and obstinate minde.
Amen.

A prayer for true faith.
I will loue the (O lord)
my strength, the Lord is
my succour & place to flye
vnto.

O Lord make vs to
haue perpetual feare
& loue of thy holy name.
For thou neuer leauest
them

A prayer. fol. cxlii.

the destitute of thy defence
whom thou haste staidy.
shew perfectly in thy loue.

O Lord God glae vs in
crease of faith, hope and
charitie, and direct al our
dedes after thy heauēlye
pleasure, that in the name
of thyne onelye beloued
sonne Iesus, we maye a-
bouēde in al good woikes.
Graūt this O father, for
the loue of thy onelye be-
gottē sonne Iesus Christ
whiche with the and the
holpeghoste lyueth & ray.

D. iiii. gnech

A prayer.
neth god into al the worl-
des. Amen.

For our enemies.

A rple **O** God, and lette
the enemies be scattered
and let them flee from his
pzeſence that hate him.

O God the loue & ke-
per of peace & loue
gyue to all our enemies,
knowledge of thy holpe
worde, and ſonne Jeſus
Chriſte, peace & true loue
with forgyuenesse of all
theyr ſinnes: and mighte-
lye deliuer vs from theyr
aſſau.

Prayer. fol. cxv.
assaultes by Iesu Churche
our Lorde. Amen.

Prayer for the
forgyuenes of
Gynnea.

We haue sinned with
our fathers, we haue delt
vnrightheously, we haue
done iniquitie.

O God whiche suf-
ferdest not sinners
to perishe, but that they
mighte returne and lyue,
we beseeche the suspend the
vengeaunce due for oure
synnes, and graunt mer-
cisfully

A prayer.

risfully, that thy longe sub-
stance heape not our dā-
pnacion, but thy mercie
may euer abounde aboue
our lines: by Iesu Christ
our Lorde. Amen.

In other prayer.

Enter not into iudge-
ment with thy seruaunt,
for in thy syghte shall no
man lyving be iustified:

O Almighty god whi-
che knowest that we
lyt in so great ieopardies
e can not by mans frail-
tie be able to abide it, giue
vnto

A prayer. fol. cxliii.
vnto vs health in soule &
bodie, that by thy helpe
we maye overcome those
troubles, whiche by oure
sines do most iniurie vnto
vs, graunt this O father
for the loue of thy onely
beloued sone Iesu christ.

Against temptation,
Lord Iesu christ the
onely garde of oure
mortalitie, our only hope
our helth, our victory our
gloze & triumph, which suf-
feredst thy self to be tem-
pted of Sata, in the which
which

Prayer.

whiche thou takeste for
oure sakes, whiche also
haste vanquished sinne,
death, the worlde, and the
hole kingdome of hel, and
what so euer thou haste
vanquished, thou haste
vanquished for oure sa.
kes, neither woldest thou
that thyne Gylde wasset
with these temptacions
for anye other cause, but
that þy myghteste crowne
them moze gloriously, and
that thou mightest over.
throwe in thy mēberes the
enc.

A prayer. fol. cxv.

enemy, whiche thou had,
dest subdued in thy selfe,
ministre I beleeche the
victorious Lyon of the
tribe of Juda, strenght to
thy souldiour against the
roving lyon, whiche euer
wandereth about sekynge
whom he may deuour.

Thou arte that hollosme
serpente hanged vp vpon
an high post, gyue to thy
lyttell one craftynesse a-
gainst the deceptful wyll-
nes of the most crafty ser-
pente. Thou arte that
white

A prayer.

whyle I ambe the vanquish
er of Satans tyranny,
gryue to thy litle shepe the
strength of thy spiritte, that
weake in him selfe and
strong in the he maye o.
uercome all the assaults
of the deuel, that mine
enemy triumph nat ouer
me but that I maye gye
thākes to thy mercie whi
che neuer fayleth them þ
trust in the, whiche lyuest
& raygneest with God the
father, and with the holy
ghost without ende. Amē.

In

Prayer. fol. cxvi.

In trouble.

Most merciful redemptour, which arte alwaie bowed to prayer, whiche arte alwaie a sauour, whether thou sendest to vs pleasure or sorrowful thinges. For it is no lesse then great mercie when by bodely tribulations as by better medicines, thou healeste the inwarde man and when by temporall greues, thou makeste vs ready to surmounte ioyes

A prayer.

teyes, seeing þy self hast
marked out this waye
to felicitie, by thine owne
steppes geue me grace
that I maye patientlye &
obedientlye drinke vp this
cuppe whiche thou hast
ministered vnto me. These
things vndoubtedly, be
verie painfull vnto my
frayle nature: But thou
hast suffered greuouser
things for me, and I my
selfe haue deserued gre-
uouser things, whiche
haue so ofte deserued hel.

Reuer.

A prayer. fol. cxviii.

Neuertheles thou knowest the frailtie of mā, therefore as that gentle Samaritane, thou pourest wyne vpon our woundes and sores, bytinge away oure vices, but thou addest the oyle of thy consolation, by which we suffer even those thinges that seeme intollerable.

If it seme good to the, to adde some what to oure paynes, adde some what Iphewyse to the gyfte of patience, and let these af-

R. i. Alet.

A prayer.

Afflictions of the body certifiye me of the remission of my sinnes and let me forward to the releasing of the same. O; if thy fatherly piety be contented with this gentle correction, Let saye wether succedethis tempest, that I maye double thanke the, bothe bycause thou haste gently corrected me thine vnprofitable seruaunte, & also bycause thou haste taken awaye the bytternesse of afflictio, with the
sweete

A prayer. fol. cxviii.
sweetnesse of thy comfort,
in that point hauing re-
garde of my necessitie in
this, beinge mindeful of
our infirmity, prayse and
thanks be vnto the tho-
row out all the worldes.

O bone Iesu.

O Bountifull Iesu **O**
sweete Iesu, **O** Iesu
the sonne of the pure vir-
gin Mary, full of mercie
and truth, **O** sweete Iesu
after thy greate mercie
haue pitié vpon me.

O benigne Iesu, I praye
R. u. the

A prayer.

the by the same pꛛecious
blood, whiche for vs mi-
serable siners thou wast
contēt to shed in the au-
ter of the crosse, that thou
wouldest safe cleane to auoyd
all my wickednes, and not
to despyse me, humbly this
requyring, and vpon thy
moost holpe name Iesus
callinge. This name Je-
sus is the name of health.
what is Iesus but a sa-
uioure? O good Iesus
that hast me created, and
with thy pꛛious blood re-
de.

A prayer. fol. cxix.
denied, suffre me not to be
dāpned, whō of noughte
thou hast made. O good
Jesu let not my wicked-
nes destroy me, þ̄ thy al-
mightye goodnes made &
fourmed. O good Jesu re-
knowledge that is thyne
in me, and wpype cleane
awaye that cloyneþ me
frō þ̄. O good Jesu whē
tyme of merce is, haue
mercy on me. Confounde
me not in tyme of thy ter-
rible iudgement. O good
Jesu, if I wretched sinner

R. iii.

for

A prayer.

for my most greuous of-
fences haue by thy verpe
iustice deserued eternall
peine, yet I appele from
thy verie righteousness,
& stedfastye trust in thine
inexhaustible mercie, so as a
milde father and mercif-
ul Lorde ought, take pi-
ty on me, O good Iesu,
what profite is in my
blood, syns I muste des-
cende into eternal corrup-
tion: eternallie they that
be dead shall not magnify
the, nor likewise all they
that

Prayer. fol. cxx.
that go to hell. O most
mercifull Iesu, haue mer-
cy vpon me. O most sweete
Iesu deliuer me. O most
meake Iesu: Be vnto me
confortable. O Iesu, ac-
cepte me a wretched sin-
ner into the numbre of
them that shall be saued.
O Iesu, the healtie of
them that beleue in the,
haue mercie vpon me.
O Iesu, the sweete for-
giuenes of all my sinnes.
O Iesu the sonne of the
pure virgin Mary endue
me

13.iii.

A prayer.

me with thy grace, wyse.
doinge, charitie, chasitie &
humilitie. Yea, and all
myne aduersities, with
stedfast patience, so that
I maye perfittly loue the
and in the to be glorified
and haue my onely delite
in the, worlde withoute
ende. So be it.

An other prayer cal-
led **O** rex gloriose.

O Glorious King whi-
che amongst thy
saintes arte praised, & ne-
uerthelesse incomparable
thou

A prayer. fol. cxxi.
thou art in vs lord, and
thy name hath ben called
vpon by vs. Therfore, do
not forsake vs Lord god
and in the daye of iudge-
mente, vouchesafe to be-
stowe vs amōge thy sain-
tes and electe: O blessed
Kynge.

A prayer for suche as
are in leopardy
of death.

Accordinge to the mul-
titude of thy mercyes O
Lord put away oure ini-
quitie.

Da

A prayer.

O Almighty god, the
keeper of soules,
which correctest suche as
thou louest, & who thou
correctest thou gently
bryngeſt to amendement,
we gyue y^e much hartyeſt
and manifolde thanks,
and holly truſting on thy
glozious mercie, we be-
ſechethe, haue mercy vpon
thy ſeruañtes, Lette not
the aduerſaries p^{er}ſuaſe
againſt their ſoules, but
lette the paſſe to eternall
life, thorow Jeſu Chriſte
our

A prayer. fol. cxxii.
our Lorde. Amen.

A godly and necessary
prayer to be sayd most
specially at the
hour of death.

O Lord Iesu whiche
art the only heath
of al man living. And the
euerlastinge life of them
whiche die in thy faith I
wzetcheth sincerlye sub
mitte my selfe holly vnto
thy most blessed will. And
I being sure, þ the thing
cā not perissh which is co
mitted vnto thy merce.



A prayer.

O Lorde, gyue me grace,
that wyllyngly I maye
leauē this frayle & wic-
ked fleshe: in hope of the
resurrection, which in bet-
ter wyse shall restore it to
me againe. I beseeche the
moost mercifull Lord Je-
su Christ that thou wilt
by thy grace make strōge
my soule against all temp-
tations. And that thou
wilt couer and defend me
with the buckeler of thy
mercy againste all the as-
saultes of the deuell. I se &
know.

A prayer. fol. cxlii.
knowledge that there is
in my selfe no helpe of sal-
uacion. But all my confi-
dence, hope and truste is
in thy mooste mercyfull
goodnes. I haue no me-
rites nor good workes
whiche I may alledge be-
fore the. Of sinnes and
euell workes (alas) I see a
greate heape, but thorow
thy mercye, I truste to be
in the numbre of them to
whom thou wilt not im-
pute theyr sinnes: but take
and accept me for righte-
ous

A prayer.

ous and iuste, & to be the
inheritour of euermlasting
lyfe.

Thou mercifull Lorde
was borne for my sake, &
diddest suffre bath, hun-
ger and thirst for my sake
thou diddest preache and
teach, thou diddest praye
& faste for my sake, thou
diddest all good workes
and dides for my sake.

Thou suffreddest most gre-
uous paynes and tormen-
tes for my sake. And fi-
nallye, thou gaueste thy
moost

Prayer. fol. cxxiii.
most precious body to dye
and thy blood to be shed
on the crosse for my sake.

Now most merciful sa-
uiour, let all thinges pro-
fite me whiche thou fre-
ly hast giuen me, that hast
giuen thy selfe for me.

Lette thy blood cleanse,
& washe awaye the spot-
tes and foulness of my
synnes. Lette thy righte-
ousnes hide and couer my
vnrightheousnesse. Lette
the merites of thy passion
and blood be the satisfac-
tion

A prayer.

tion for my synnes.

Give me lord thy grace
that my faith & saluation
in thy bloode, wauer not
in me, but ever be firme &
constaunte that the hope
of thy mercy and life ever
lastinge, neuer decaye in
me, that charitie waxe
not colde in me, finallye
that the weakenes of my
fleshe be not overcome
with feare of death.

Grant me mercifull
saluour, that when death
hath shutte vp the eyes of
my

A prayer. fol. cxxv.

my body yett that the eyes
of my soule may still be-
holde & loke vpon the, that
when death hath take a-
way the vse of my tonge &
speech, yett that my hert
may crie & say vnto the.

In manus tuas domine
commendo spiritum meum,
that is to say, O lord be in-
to thy handes I geue and
committe my soule. Do-
mine Iesu accipe spiritum
meum. O lord Iesu re-
ceauie my soule vnto the.
Amen.

Psalm.

The fyfte

Psalm. v.

I Did heare thou my
wordes : make my
cryinge. O my kinge & my
God, for vnto the onelye
I come to praye, neyther
do I loke for succoure a-
nywhere els then of the.
Thou shalt graciouslye
herken vnto my petitiō (O
lorde in the moynine that
is that thy grace might
sprynge in myne hearte
wth the morowe lyghte
of comforte, the nyght of
care and perturbations
beynge ouerpasse. Suff.

fre me not to perysh with
 vngodly folke, whō thou
 cursest. I come runninge
 vnto the, not trusinge to
 myne owne ryghteous-
 nes but to thyne vnspea-
 kable mercy, and towardes
 thy holye temple, I
 shall addresse my selfe to
 worshyppe the with al re-
 uerence & feare, lord with
 the rule of thy Justice
 thou shalt direct me for
 thy names sake, thou shalt
 make playne thy way be-
 fore me, & my way before y

The first houre.

lest the spirite of malice
turne me thence Let the
reioyse whiche repose the
selues, trust alwayes i thy
succour, let the sing him.
nes & psalmes which do
glozy & reioyse of the, let
the triumphe which loue
thy name. Thou shalt de-
fed vs with thy grace, as
with a shylde in tyme of
sclander and perill, to the
intert, when we be assaulted
of them, we maie yet with
constaunt cheere growe vp
into oure full perfectiō.

C A prayer

A prayer. fol. cxxviii.

A prayer for the peace
of the congregation.

Give vs peace **O**
Lorde in our dayes
for ther is none that figh
teth for vs, but thou on-
ly our God. **O** Lorde let
peace be made by thy po-
wer, and plenteousnesse
in thy towres.

The prayer.

O God of whom are
all desyres, righte
S.iii. coun.

A prayer.

counsailles, and iuste woꝝ-
kes, geue to thy seruaun-
tes the peace whiche the
worlde can not gyue, that
oure hertes set vpon thy
cōmaundementes, & feare
of the enemy take awaye,
the tymes maye be quiete
vnder thy p̄tectiō. Cho-
rowe Iesu Chyſte oure
Lorde. Amen.

A n o t h e r p r a y e r.

Lorde heare my prayer,
And let my crye come vn-
to

A prayer. fol. lxxv
to the.

The prayer.

O God whiche wolde
that thy sonne shuld
hange vpon the crosse for
vs, that thou myghte
driue awaye the power of
the enemye fro vs, graunt
to vs thy seruantes,
that thorow the passion
of the same thy sone, wee
maye be deliuered frome
euerlastinge death.

To the Lorde haue I
lefted vp my soule.

¶

A prayer.

My God I truste in the
let me not be shamed.

O God whiche seek vs
to want al strengthe
keepe vs inwardely & out
wardly that we may be de
fended fro al aduerlities
in the body, and that we
may be clenfed fro al euil
thoughtes in the mynde,
thorowe oure Lorde
Christ. sc.

A prayer for the
kyng and
for peace.

Omnes

A prayer. fol. cxxix

O Most high & mighty
Lorde God and
Kynge of peace, whiche
when þou tokest thy moost
holy humanitie vpon the
in the wōbe of the moost
holy virgin Marie, then
by the high prouision of
thy fathers deuine po-
wer, all the vniuersall
worlde was in peace and
cōcorde. wherfore boun-
tiful lorde God, we pray
the to preserve our noble
Kynge Edward with all
his aydets and counsel-
lers.

A prayer.

lers & all the nobilitie of
this realme, to the vniuer
sall commons of the same
in peace & con corde: And
not onely vs Lozde, but
also all the realmes of the
worlde, that we maye kee
pe one God one fayth
and one lawe, by the or
dinaunce of our Lord
Iesu Christ whiche
raygneth in the
worlde of
worlde.
Amen.

O God

The letany, fol. cxxx.



God the fa-
ther of hea-
uen : haue
mercy vpon
vs mysera-
ble synners.

O God the father or pra-
uen haue mercy vpon vs
miserable sinners.

O God the sonne rede-
mer of the worlde, haue
mercy vpon vs miserable
sinners.

O God the sonne, rede-
mer of the worlde : haue
mercy vpon vs miserable
sinners.

O

The letany

O God the holy gost, proceeding fro the father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy gost proceedinge from the father and the sonne: haue mercy vpon vs miserable sinners.

O holye, blessed, and glorious Trinitie, thre persons, and one god: haue mercy vpon vs miserable, sinners.

O holy, blessed, & glorious Trinitie. iii. persons and one God: haue mercy vpon

vs

and suffrages. **cxpxi.**
vs miserable sinners,
Remembre not Lord, our
offences, nor the offences
of our forefathers, nei-
ther take thou vengeance
of our sinnes: Spare vs
good Lord, spare thy
people whome thou haste
redemed with thy mooste
precious blud, and be not
angry with vs for ever.

Spare vs good lord.
fro all euil and mischiese,
from sinne, from the craft-
es and assaults of the
Deuil, fro thy wrath, and
from

and Suffrages,
frome euerlastinge dam-
nation.

Good Lorde deliuer vs.

Fro blyndnes of hearte,
frome pryde, vayne glory
& hipocrisie, from enuy,
hatred, and malice, and al
vncharitablenes.

Good Lorde deliuer vs.

From fornicacion, and
al other deadly synne, and
frome all deceites of the
worlde the fleche, and the
deuill. Good

and suffrages. fol. 132.

Good Lorde deliuer vs.

Frome lyghtninge and
tempest, frome plage pes-
tilence and famine, frome
battail and murdre, and
frome sodaine deathe.

Good lorde deliuer vs.

Fro all sedicio & piteie
conspiracie, from the ri-
uanye of the Bishop of
Rome, and al his detesta-
ble enoymities, fro al false
doctrine and heresie from
all hardnes of hearte and
contemp

**The letany
contempt of thy worde
and commaundemente.**

God loꝛde deliuer vs.

**By the mistery of thy holy
incarnacion, by thy holye
natiuitie, and circūcision,
by thy baptisme, fasting,
and temptacion.**

Good loꝛde deliuer vs.

**By thyne agany & bloudy
sweat, by thy crosse & pas-
sion, by thy pꝛecious death
and**

and suffrages. exultation
and burial, by thy glo-
rious resurrection, and as-
cension, by the commaunde
of the holy gost.

Good lord deliuer vs.

In al time of our tribu-
lacion, in all time of our
wolt, in þ hour of death,
in the daye of iudgemente.

Good lord deliuer vs.

we sinners do beseeche the
to heare vs, O lord god,
A. i. and

and Suffrages.

and that it maye please þ
to rule and gouerne thy
holy church vniuersall in
the ryght waye.

we beseeche the to heare
vs good Lorde.

That it maye please the
to kepe Edward þ syxte
thy seruante our kinge
and gouernor.

we beseech the to heare vs
good lorde.

That it maye please the
to

and suffrages. fol. cxxxiij.
to rule his hearte in thy
fayth feare and loue, and
that he maye alwaies ha-
ue affiaunce in the, and e-
uer seeke thy honoure and
glozy.

we beseech the to heare vs
good lord.

That it maye please the
to be his defendoure, and
keper, geuyn him the vic-
tory ouer all his enemies.

we beseech the to heare vs
good lord.

A. A. That

The letany

**That it may please the to
illuminate al Bishops,
pastours, and ministers of
þ church with true kno-
wledge & vnderstanding of
thy worde, & that both by
their preaching & living,
they may set it furth, and
thence it accordingly.**

**we beseeche the to heare
vs good lord.**

**That it may please the to
er.due the lordes of the
counsaile, and all the no-
bilitie**

and suffrages. 135
bilitie with grace, wise-
dome, and vnderstanding.

we beseeche the to heare
vs good lord.

That it may please the to
blesse & kepe the magistra-
tes geuing them grace to
execute iustice, and to
maintaine truth.

we beseeche to the heare
vs good lord.

That it may please the to
E. iii. blesse

The letany;
blesse and kepe al thy peo-
ple.

we beseeche the to heare
vs good lord.

That it maye please the
to geue to all naciōs, vni-
te peace and conkozde:

we beseech the to heare vs
good lord.

That it may please the
to geue vs an harte to
loue and dreade the, and
diligently to lyue after thy
commaundementes.

we beseeche the to heare
vs good lord.

That

The letany

**That it may please the to
strengthen such as do stand
and comfort and helpe the
weake hearted, & to raise
vp them that fall, & finally
to beate downe Satā vn-
der our feete.**

**we beseeche the to heare
vs good lord.**

**That it may please the to
succour, helpe and comfort
al that be in danger, neces-
sitie, and tribulation.**

**we beseeche the to heare
vs**

and suffrages. fol. 137
vs good lord.

That it may please the to
preserue all that trauaile
by land or by water, all
womē labouring of child,
all syche persons & yong
children, and to shewe thy
pittie vpon all prisioners
and captiues.

we beseeche the to heare
vs good lord.

That it may please the to
defende and prouide for
the fatherles children and
wid.

The lesson.
widowes, and all that be
desolate and oppressed.

we beseeche the to heare
vs good lord.

That it maye please the
to haue mercy vpon al me.

we beseeche the to heare
vs good lord.

That it maye please the
to forgeue our enemies,
persecutours, and slaun-
derous, & to turne theyr
heartes.

we

and suffrages. fol. cxxxviii
we beseeche the to heare
vs good lord.

That it maye please the
to geue and p̄serue to
oure vse the kindly fruy-
tes of the earthe, so as in
due tyme we may enioye
them.

We beseeche the to heare
vs good lord.

That it maye please the
to geue vs true repentā-
ce, to forgiue vs all oure
sinnes, negligences, and
ignoz.

The letany.

Ignorances, & to endue
vs with the grace of thy
holy spirit, to amende our
liues according to thy
holy worde.

we beseeche to the heare
be good lord.

Sonne of God: we beseech
the to heare vs.

Sonne of God beseeche
the to heare vs.

O lambe of God, that ta-
kest away the sinnes of
the worlde.

Grant vs thy peace.

20

and suffrages. fol. 139
O lambe of God, that takest
away the sinnes of
the worlde.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lozde haue mercy vpon
vs.

Lozde haue mercy vpon
vs.

Christe haue mercy vpon
vs.

Christe haue mercy vpon
vs.

Lozde haue mercy vpon
vs.

The letany.

I would haue mercy vpon vs
Our father whiche arte
in heauen.*sc.*

And suffer vs not to be
led into temptation.

But de. yue vs from e-
uill. Amen.

The versicle.

O Lozde deale not with
vs after our sinnes.

Answere.

Neither rewarde vs af-
ter our iniquities.

Let vs praye.

D

and suffrages. fol. cxxx.

O God, mercifull fa-
ther p̄displese not p̄
synginge of a contrite
hearte, nor the desire of
suche as be sorrowful mer-
cifull ye assiste our praylers
that we make before thei
all our troubles and ad-
uersities, whēsoever they
opprelle vs: And gracious
ly heare vs, that those e-
uils whiche the craft and
subtēle of the deuill or
mā worketh against vs be
brought to nought & by p̄
prouidēce of thy goodnes
they

The letany

they may be disperſed,
that we thy ſeruantcs
beinge hurte by no perſe-
cutions, maye euermoze
geue thanks vnto thee,
in thy holpe church,
throughe Jeſus Chriſte
oure Lorde.

O Lorde ariſe, helpe vs,
and deliuer vs, for thy
name ſake.

O god, we haue heard in
our eares, & oure fathers
haue declared vnto vs,
the noble woorkes that
thou diddeſt in their
dayes,

and suffrages. fol. 131.
daies, & in the olde tyme
before them.

O Lord arise, helpe, and
deliuer vs for thine ho-
nour.

Glorie to the father, the
sonne, & to the holy gost:
as it was in the beginning
is and shalbe euer worlde
without ende. Amen.

From our enemies defend
vs **O** Christ.

Graciouusly loke vpo our
afflictions.

Distressfulle beholde the
sorowes of our hearte.

U. i.

U. i.

The letany

**Mercifullye forgive the
synnes of thy people.**

**Favourably with mercy
heare our prayers.**

**O sonne of dauid haue
mercy vpon vs.**

**Both now & ever vouch
safe to heare vs, o Christ.**

**Graciously heare vs O
Lorde Christ.**

The versicle.

**O Lorde, let thy mercy
be shewed vpon vs.**

The answers.

**As we do put our truste
in the.**

Let vs praye.

vos

and suffrages. fol 132.

WE humble beseeche
thee O father, mer-
cyfullie to loke vpo our
infirmities, and for thy glo-
ry of thy name sake,
turne from vs all those
evils that we most righte-
ously haue deserued. And
graunte that in all our
troubles we may put our
whole truste and confy-
dence in thy mercy, and e-
uermore serue the in pu-
renes of lyuinge, to thy
honor & glory: through
oure only mediator and
advocate Iesus Amen

The letany.
Christ our Lorde. Amen.

A Almighty God.
whiche hast geuen
vs grace at this time
with one accorde to make
our common supplica-
cions vnto thee, and doest
promise, that when two
or thre bee gathered in
thy name thou wylte
graunt their requestes:
fulfill nowe, O lord, the
desyres and petitions of
thy seruantes as maye
be moſte expedient for
them

and suffrages. fol. 143
them: graunting vs in
this worlde knowledge
of thy trueth, and in
the worlde to come
life euertlasting.

Amen.

The ende of the
letany.

Graces

Certain graces to be
sayd befoze and af-
ter meate.

Grace befoze diner.

The eyes of all thin-
ges do loke vp, and
trust in thee, O Lorde:
Thou gapest the meate,
in due season. Thou doest
open thy hâde, and fillest
with thy blessing, every
living thing. Good lorde
blesse vs & all thy giftes,
whiche we receyue of thy
bounteous lyberalitie:
Through Whyle our
lord. Amen. The

Graces. fol. 144.

The kyng of etetnal glo-
ry make vs perteners of
the heauēlye table. Amē.

God is charitie, & he that
dwelleth in charitie, dwel-
leth in God, and God in
him. God graunt vs also
dwell in him. Amen.

Grace after dyner.

The God of peace &
love, vouchesafe
alwaye to dwell with vs.
And p̄lorde haue mercy
vpon vs. Glozy, honour, &
praise be to thee O God,
which hast fed vs frō oure
sender M. iiii. age.

Graces.

age, & gentle sustentance
to every living thing: re-
plenish our heartes with
ioy and gladnes, that wee
alwaye hauing sufficient,
may be rich and plentiful
in all good workes:
through our Lord Iesu
Christe. Amen.

Lord haue mercy vpon
vs.

Christ haue mercy vpon
vs.

Lord haue mercy vpon
vs.

Our father. &c. & let vs
not

Graces.

not be led into tēptacion.
But deniuer vs frō euil.
Lord heare my prayer.
And let my eye come to
the . frō the fire dartes
of the deuil both in weale
and woe our sauoure.
Chyulte be our Defender,
buckeler, and hylder.
Amen.

God saue our Kyng and
the Realme, and sende vs
peace in Christ, Amen.

The

The contentes of this booke.

An Almanacke.

A kalender.

A prayer to be sayd in
the morning. fol.ii.

A prayer to be sayd be-
fore ye go to be. fol.vii.

A prayer for grace to
obserue the commaunde-
mentes of God. fol.x.

The .x. commaunde-
mentes of almighty God
fol. xi.

The Crede of .xii. arti-
cles

OF

The table
cles of the christen faith.
fol. xxviii.

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the Vater noster. fol. xlii.

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angel to our lady. fol. li.

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A general confession.

fol. lvii.

A prayer vpon the
psalme Miserere.

fol. lxiiii.

The fyfte houre of
prayer. fol. lxx.

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Psalm. xxx. fol. lxxiii.

The

The table.

The thyrde houre of
prayer. fol. eodem.

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Prayer. fol. lxx.

The fyfte houre of
prayer. fol. eodem.

Psalm. vi. fol. lxxxi.

Psalm. viii. fol. lxxxi.

Psalm. lxii. fol. lxxxiii.

The prayer. fol. lxxxiii.

The ninthe houre of
prayer. fol. eodem.

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Psalm.

The table.

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The evening prayer.

Psalm. xlii. fol. lxxx.

Psalm. xlii. fol. lxxxi.

Psalm. xlii. fol. lxxxiii.

The prayer. fol. lxxxv.

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Psalm. clv. fol. lxxxix.

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The prayer. fol. cli.

A prayer most necessary
to be sayd of al men, and
at ali tymes. fol. ciiii.

A prayer

The table.

**A prayer and thanks
giving for benefites shew-
wed to vs of God. fol. cxv.**

**A prayer for mekenesse
and chastitie. fol. cxvi.**

A prayer for true faith.

**A prayer for our ene-
mies. fol. cxvii.**

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nesse of synnes. fol. cxviii.**

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net. fol. cxviiii.**

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ptation. fol. cxviiii.**

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fol. cxv.**

The table.

O bone Iesu. fol. cxviii.

O rex gloriose. fol. cxx.

**A prayer for suche as
are in ieopardy of Death.**

fol. cxxi.

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prayer to be sayde at the
house of death. fol. cxxii.**

**A prayer at the receyving
of þ sacrament fo. lxxxiu.**

A prayer. fol. lxxxi.

**A prayer for the peace of
the congregation.**

fol. cxxviii.

Two prayers. fol. cxxv.

**A prayer for the kyngs,
and**

The table.
and for peace. fol. cxxviii.
The Litaney and suffrages
set forth by the
Kings maiestie.
fol. cxxx.

¶ J A S.
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